

NEW TESTAMENT

Revision of 1611

E E CUNNINGTON

1914

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THE NEW COVENANT, COMMONLY CALLED

THE NEW TESTAMENT OF OUR LORD AND SAVIOR, JESUS CHRIST

Translated By: E E CUNNINGTON

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It would be rare to imagine a more enthusiastic member of the ISBC than my long-time friend Jim Baden. Since joining the Society, he has amassed an extraordinary collection. Visiting his library could be a temptation to violate the tenth commandment were it not for his great generosity and eagerness to share what he has brought together.

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Among the first publications in this Series is a reproduction of Isaac Leese's 1904 *The Twenty-four Books of the Holy Scriptures*. Society members will especially enjoy knowing that the particular volume by Leese was once the personal copy of Arnold Ehlert, the founder and first president of the ISBC. "A gift to A. D. Ehlert from Dr. H. A. Ironside, summer 1947" is handwritten on the flyleaf.

Jim Baden shares the reverence for Scripture that has moved the leaders of our Society to give so freely of their time and energy for the past thirty-five years. He has profound respect and gratitude for the heroes and heroines of Bible translation—from Wycliffe and Tyndale down to the present time—who worked so hard, even sometimes at the risk of life—to make the Bible so readily available to the world today. Like other members of the ISBC, Jim regards the Bible as more than just a great book to be collected. To use his own words, he speaks of the Scriptures as "God's method of communicating with his intelligent creatures . . . to be most carefully read and contemplated to discover its meaning and value for life in the present and future."

What is more helpful in discovering the meaning of Scripture than to have readily at hand a good collection of different versions? Some have even suggested they would rather have a variety of versions than commentaries! As the translators of the 1611 King James Version quote Saint Augustine in their memorable preface, " 'Variety of Translations is profitable for the finding out of the sense of the Scriptures.' " "Therefore blessed be they," the preface continues, "and most honoured be their name, that break the ice, and giveth onset upon that which helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver God's book unto God's people in a tongue which they understand?" And speaking of those who have labored to prepare translations other than the King James, the 1611 scholars urge "that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance."

It is in this spirit and for this purpose that the **Bible Versions Reproduction Series** has been inaugurated.

William E. Paul, Editor, *Bible Versions and Editions*; Don Heese, Journal Production Manager; Sid Ohlhausen, Membership Secretary; Mark Mage, Editorial Assistant; Jim Baden and this writer have each supplied several hard-to-find versions for this reproduction. *

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Graham Maxwell
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Biographical Sketch of E. E. Cunningham

Edward Ernest Cunningham received his B. A. degree from Cambridge University in 1879 and his M. A. in 1883. He was ordained a deacon in the Anglican Church at Chester in 1879 and a priest at Liverpool (England) in 1880. He then served as minister in a number of English churches; (Everton, 1879-1881; Hants, 1881-1883; North Cadbury, 1883-1885; Dorset, 1886-1889; Tuckhill, 1890-1892; Much Wenlock, 1893-1898; and Llangarron, Herefordshire, 1898-1900). He served as Vicar at Llangarron from 1900 to 1921. He was listed in Crockford's Clerical Directory as recently as the 1948 edition, but not thereafter.

It appears that Cunningham was somewhat of a chess enthusiast also. He wrote several books on the subject, *Modern Chess Primer* (which went through at least thirteen editions), and *Chess Traps and Stratagems*.

Cunningham produced no fewer than five editions of his translation, each slightly revised over the previous. The first was a pocket-sized book (4 X 6 inches) titled *The New Covenant, Commonly called the New Testament of Our Lord and Saviour Jesus Christ. A Revision of the Version of A.D. 1611* (London, 1914). The cover and spine say *Cunningham's New Testament*. His aim, as stated in the Introduction, was "to give the contents of the sacred volume in such wording as, to the best of one's judgement, the writers might have used, had they written in the English of our own day."

A "Second Edition: Revised," larger than the first, is titled *The New Testament, Otherwise Called: the New Covenant of Our Lord and Saviour Jesus Christ . . .* (London, 1919). The cover is stamped with the words *The Adelphi New Testament*, possibly because of the location of the publisher, which was at "Adelphi Terrace."

A third edition, bearing almost the same words on the title page, also contains the words *The Western New Testament* on the dust jacket and spine (London, 1926). In his Introduction Cunningham explains its aim: "This work is an attempt to give the English reader a version of the New Testament free from the irritating blunders in the English that disfigure the Revised Version of 1881; to translate rather than baldly to construe; and to make the contents more agreeable and intelligible reading than they have been; but neither paraphrasing, nor lowering the dignity of the original; in a word, to get smooth, clear, correct English." By this time Cunningham was living in Willsbridge, Bristol (England).

The Greek text used by Cunningham for his translations was Nestle's Resultant Greek Text. He was urged to undertake his translation by another translator, Samuel Lloyd (*Corrected English New Testament*). In fact, Lloyd credits Cunningham with taking a leading part in his own translation, "reading the whole work through with Dr. Nestle's Greek Text, and being consulted with regard to

every suggested emendation of the English . . .” He further notes that Cunningham had “a special aptitude for accurate expression in English.”

Another edition, with the same title but containing some revised readings, appeared in 1930.

Still another “Revised Edition,” with the same title, was issued in 1935, containing a sixteen-page section of “Selected ‘Western’ Readings” (Hence, his use of the alternate title *The Western New Testament*). The aim of this edition is stated at the close of the Introduction as “to produce without bias of any kind, in the interests of the general reader, a book which, while giving accurately and intelligently the meaning of the original, may be read not merely from a sense of duty but with the pleasure that good doctrine set out to correct English may be expected to give.” Stanley Nash compiled two pages of changes between the last two editions.

Cunningham’s remarks throughout his introductions show the disdain he felt for the translation efforts of those producing both the Authorized and the Revised Versions.

William E. Paul, Editor
Bible Editions & Versions

THE NEW COVENANT

THE NEW COVENANT

COMMONLY CALLED

THE NEW TESTAMENT
OF OUR LORD AND SAVIOUR
JESUS CHRIST

A REVISION OF THE VERSION OF A.D. 1611

BY THE

REV. E. E. CUNNINGTON

VICAR OF LLANGARRON, HEREFORDSHIRE

LONDON

GEORGE ROUTLEDGE & SONS, LIMITED

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1914

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INTRODUCTION

REASONS FOR THIS WORK

THE following version of the New Testament is the result of an endeavour to supply the general reader with a rendering that, while faithful to its original and abreast with the knowledge of the day, shall present the words of evangelists and apostles in English as correct and clear as may be attained. No one will dispute that the Authorised Version can no longer be accepted as an adequate rendering. Had there been no actual defects, the changes in the English language, and our improved knowledge of the Greek text, would render a corrected version desirable. To meet this want the Revised Version of 1881 was produced. Of that work it is sufficient to say that it has not closed the door upon other attempts. In these days books will not be read, unless they are attractive in style and intelligible. There seems to be no good reason why the New Testament should not be, apart from the value of its contents, as readable a book as any other. The version here presented aims to give the contents of the sacred volume in such wording as, to the best of one's judgement, the writers might have used, had they written in the English of our own day.

SOME FEATURES OF THIS WORK

For the word 'justify' we use the expression 'account [pronounce] righteous.' We thus secure greater uniformity of rendering and, we think, a

more intelligible wording (see Sanday and Headlam, *Romans*, p. 30). What meaning, we might ask, does the ordinary reader attach to the phrase (Rom. v. 18) 'unto justification of life'? It reads as if it had to do with the question, 'Is life worth living?'

In the original titles of the Gospels the word 'saint' does not occur. We regard the headlines as merely an extension (for convenience of reference) of these titles. Elsewhere we use the customary term of respect.

The auxiliary verb 'will' has been substituted in many places for 'shall.' There may be a debatable margin in the use of these words; but such a rendering as 'God shall smite thee' (Acts xxiii. 3), or 'thou shalt deny me' (S. Matt. xxvi. 34), is quite indefensible in modern English. The latter sentence reads like an order to commit the dread act. One certainly does not 'hope that there *shall* be' (Acts xxiv. 15).

In the Gospels we occasionally use the word 'outcasts' where the A.V. has 'sinners.' The latter is the natural rendering in passages purporting to give conversation (as S. Matt. ix. 11); but it seems inadequate in narrative passages (S. Matt. ix. 10). In the latter the word takes from its context a narrower meaning. The historian would not know of a recognised class of 'sinners,' as he would know of a class of 'tax-gatherers' or the like.

The word rendered in A.V. 'chief priests' is the plural of that rendered 'high priest.' Following the Vulgate we keep to the one form 'high priest(s).' See Hastings's *Dictionary of the Bible*, Vol. IV, page 96.

To continue the use of the word 'publicans' for collectors of public revenue can serve no other purpose than that of filling up the time of teachers in explaining to children that it does not mean what it seems to mean. Of the word 'reins' (=kidneys), the American Revisers remark (Pre-

face to O.T.) that in favour of its continued use 'one can only urge the poor reason that most readers attach to it no meaning whatever'; with curious inconsistency their version retains it in Revelation ii. 23. 'Forbid' is, in most of the N.T. passages, an inadequate rendering of the word in the original, which cannot be limited to verbal communications. In 1 Corinthians xvi. 22 (A.V.) 'anathema maranatha' is printed as if it were a compound curse; and it is sometimes read so. For all practical purposes, it would make no difference if the latter word were printed backwards.

Where by changes in the language words do not now correctly represent the original, they should be discarded. For instance, the words 'lodge, lodging' (e.g. S. Luke xix. 7)¹ convey to most minds ideas quite different from those associated with the corresponding Greek words. Similarly with 'high-minded,' now a term of commendation. The word 'bring' was often used (e.g. Acts ix. 30; xxiii. 17) where modern usage demands 'take.' Such strange formations as 'chiefest,' 'unloose,' 'disannul' should disappear from the language. 'Shamefully entreated' (1 Thess. ii. 2) has been corrected by the Americans; as also 'wot' (Acts iii. 17). The retention of the word 'again' in its discarded sense 'back,' as well as in its usual meaning 'another time' can only cause needless confusion; it is particularly foolish at end of Acts xxi. 6; worse than foolish in 2 Peter ii. 22. In S. Mark xiii. 16, 'return back' (R.V.) = 'go back back'—a strange phrase. To sit 'on' any one's hand is obviously not a felicitous expression. 'Beside' (for 'besides' = in addition to) was altered by the Americans (2 Cor. xi. 28, etc.). Even if it were best to retain the rendering 'Asia' (e.g. Rev. i. 4), it should be explained in a note; Romans xvi. 5² must read

¹ In R.V.; A.V. has 'to be guest.'
different text.

² In R.V.; A.V. had a

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very strangely to those not versed in ancient geography. It is something like the absurd 'Melita' in Acts xxviii. 1.

The rendering of the Greek tenses has been made more uniform. The imperfect tense of the original sometimes throws light upon the writer's meaning; thus, in S. Matthew xv. 36, it brings out our Lord's continuous action in the miracle; see also 1 Corinthians x. 4 (repeated action). In S. Matthew xxv. 5, the neglect of a Greek tense aggravates the blame attachable to the virgins, besides causing tautology. In S. Luke i. 9, the rendering 'his lot was' gives a wrong impression of something habitually done. In Acts v. 12, there is a curious frequentative use of the verb 'to be.' There is a blunder in S. Luke xiv. 8, 'be bidden'; the invitation spoken of was in the past, not in the future; the Greek is plain enough.

A certain Greek tense (aorist) may be used to denote either entrance into a condition or passage through it; thus the same Greek verb would stand in 'afterwards he began to reign' or in 'he reigned five years.' In Revelation xi. 17 'didst reign' implies that God's reign is now ended! In Revelation ii. 8; Romans xiv. 9, we should read 'came to life.' In 1 Corinthians iv. 8 the Americans rightly put 'ye have come to reign.' Hebrews iv. 10 is an instance in which the A.V. was badly altered by the Revisers; anxious only to maintain similarity of wording they turned the passage into something very like nonsense.

The question whether the Greek aorist should be rendered by the English perfect or by the past tense has been much debated. No rigid rule can be safely made; but keep to the conventional way unless there is plain reason to the contrary. Take the verbs in S. Matthew xi. 25, 27; should we render 'didst hide . . . were delivered,' or 'hast hidden . . . are delivered'? The former seems best; for if we ask *when* and *how* were these

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things hidden ' ? the answer may be that they were hidden by a Divine decree made *before time*, the workings of which become manifest in human experiences. To the question how came the Son of God in possession of all things, the answer is simply that they ' were given ' to him ; and if we go on to ask *when* they were given, the answer is ' in eternity, before the world began.'

In rendering certain Greek tenses it is important to distinguish process from result. There are many errors ; thus, S. Luke xxi. 20, ' compassed ' is the result of process ; the result would make useless the warning given in the next verse. On the other hand ' opened,' in Revelation iv. 1, is naturally taken to describe a process (flew open), whereas the result of past action is contemplated ; the same in Acts xvi. 27, ' seeing the doors open ' (is ' open ' an infinitive, or an adjective ?). In S. John xx. 1, did Mary see a process or a result ? See also S. Luke xiii. 28.

In the original one word does duty for our two words, ' father,' ' forefather.' We should ask ourselves, Would the writers, if they could translate for us, adhere to the one word ' father,' or adopt the usual discrimination ? Take S. Luke i. 55, would the Evangelist follow the A.V., or the English Prayer Book ? Newman said long ago, ' in a book intended for general reading, faithfulness may be considered simply to consist in expressing in English the sense of the original,' and that, ' it is better in a popular work to be understood by those who are not critics, than to be applauded by those who are.' Similarly with the pair of words ' brothers,' ' brethren ' ; if we are to use one only, modern usage would declare for ' brothers ' ; it certainly would not countenance ' I have five brethren ' (S. Luke xvi. 28).

We have generally for the word ' woe ' substituted ' alas ' (following A.V. in Revelation xviii.) ; it may be argued (e.g. S. Matt. xi. 21) that we are

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to understand the verb 'is' (it is expressed in 1 Corinthians ix. 16); but to the ordinary reader it reads like a curse ('woe be unto thee'); but anything of the nature of an imprecation seems out of place on the lips of the Son of Man.

With weights and measures (always a difficult matter) we have done our best to be intelligible and correct. It is strange that in Revelation vi. 6 the R.V. should continue a rendering that, whereas the original implies famine prices 'conveys to the English reader the idea of enormous plenty' (Bp. Lightfoot, *On a Fresh Revision*, p. 185).

The article has been carefully treated; in S. John i. 17 we insert it throughout, to preserve the balance of the sentences (see S. John xiv. 6); in Revelation xiv. 18 'the fire' (on the altar) seems to be meant, not 'fire' (the element); see also Hebrews vi. 9. On the other hand, S. John vi. 68 ('words,' an unlimited supply; not 'the words,' a definite number, a formula) and Hebrews x. 4 are weakened by insertion of an article not warranted by the Greek. The Revisers of 1881 unhappily omitted an article in S. Matthew viii. 12, 'the weeping and [the] gnashing of teeth.' The Americans not thinking that teeth weep inserted the second article. Greek expresses what we call the 'definite,' but not the 'indefinite' article.¹ Thus it does not distinguish between 'farmer' (as we write in registers) and 'a farmer.' In using either article you suggest that there are, or are not, others answering to the description; with no article the attention is concentrated upon the office or character in question. Thus, in 1 Timothy vi. 10 put no article before 'root'; and Hebrews xii. 24 (R.V.) would be better without the article before 'mediator'; the same in S. John x. 2, and in Acts xvi. 1. In S. John xix. 21,

¹ In a few passages (as S. Matt. xxi. 19, Rev. viii. 13) the Greek for 'one' seems to have the significance of an indefinite article (as our own word 'one' was shortened into 'an').

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'I am King of the Jews' was correctly given. In Revelation xvi. 20 'mountains' is best; objects as large as mountains could not be seen. In Revelation xvii. 11 'an eighth' is wrong; read either 'the eighth,' or better, 'eighth'; 'an eighth' implies others, each of them eighth in a series. 'The cock' (S. John xviii. 27, etc.) should be 'a cock,' unless we have reason to think that only one was kept in the city. But in Hebrews xi. 7 'became heir' is misleading; Noah was one of a multitude who showed themselves faithful and became joint-heirs.

In Hebrews xi. 32, the A.V. harmlessly connected the proper names by a series of 'and's. The Greek did not warrant it, but it made the English read well. The Revisers struck them out; and in their work the list of worthies of old time reads baldly, like a set of items in an auctioneer's catalogue.

There is a difference between construing (words into words) and translating (sense into sense). Take a simple case, Acts xiv. 6, the apostles 'fled unto Lystra and Derbe, cities of Lycaonia' (A.V.); this gives the sense unmistakeably, and is fair translation. But the Revisers did not like it, because an article had been omitted; so they took it in hand, with this result, 'fled unto the cities of Lycaonia, Lystra and Derbe.' This is word for word; nothing could be more literal, nothing more misleading. To a person ignorant of the subject-matter we had the question submitted, 'What do these proper names stand for?' The answer was 'The names of three cities.' We think they might stand for three provinces; but, anyhow, out of the English you cannot legitimately get the correct meaning. In Acts xxv. 3 (cf. x. 22) the words 'that he would send for him (Paul) to Jerusalem' are naturally taken to mean that the Apostle was to be brought from Jerusalem, the reverse being

¹ R.V. only.

the case. In Acts xix. 21, bare construing lets in two ambiguities; (a) did the Apostle form his purpose after visiting the two provinces? (b) was he going to Jerusalem to utter there the words quoted? The difficulties of Romans viii. 3 are enhanced by the uncertainty at first whether the initial 'For' is a preposition ('For what we have received,' etc.) or a conjunction. Take Acts xix. 8, 'he entered into the synagogue, and spake boldly for the space of three months'; as construing this is perfect, except as regards the tense of the verbs; the Ephesians (verse 34) might shout 'for the space of two hours'; but a sermon lasting three months! The Greek does not sanction this miracle. When we consider what 'sabbath' means, we see that the compound 'sabbath-rest' (Heb. iv. 9, R.V.) is not a felicitous one.

Allowance should be made for the paucity of inflexions in English; inattention to this has been a fruitful source of mischief. Take 1 S. Peter iii. 6: 'Sarah obeyed Abraham, calling him Lord; *whose* daughters ye are'; here 'whose' is naturally, but wrongly (as the Greek word shows) connected with Abraham. In Revelation xix. 14, the horses are spoken of as dressed in linen. Revelation xv. 6 is a simple case; 'pure and bright' (R.V. only) might be connected with 'stone,' or with 'angels.' In S. John xviii. 22 'one of the officers standing by,' one naturally, but wrongly, connects the last two words with 'officers'; the error was corrected long ago by 'Five Clergymen.' In S. Luke xiii. 16 the English says that Satan had bound Abraham for eighteen years. Carelessness on this point represents God (Rev. xix. 4) as saying 'Amen' to the words of a great multitude! From this point of view 2 Timothy iii. 14 and S. Matthew xvii. 3 need slight amendments, easily made. The English ought in such cases to be made as clear and explicit as is the Greek. See also Titus ii. 7 (is 'thyself' the objective case? or does it stand

for 'to thyself'?), and S. Matthew xxv. 32 (an important instance; see the note there). In Acts vii. 59, the reader should not be left in suspense till the end of the verse as to who were invoking God. In Romans i. 13, it is obvious (reading it aloud) that 'brethren' is badly placed; in xi. 25, it is rightly placed. Hebrews xiii. 23 is given as a question, with the mark of interrogation omitted. A crucial instance is found in S. Luke i. 2, where the 'unto us, who' represents the writer as claiming to be an eye-witness of what he records; which the Greek plainly shows is not the meaning. 'Revisers' should correct such errors. Another instance is in S. John vi. 13 ('loaves, which').

Grammatical and absurd blunders should be removed. A rendering of God's Word should not be to the grammarian his almost inexhaustible quarry of examples of what to avoid in writing English. But in Romans xvi. 23, 'Gaius, my host, and of the whole church' is scarcely English; in the 13th verse, 'Salute Rufus . . . and his mother and mine' makes two women out of one and destroys a beautiful allusion; the same trouble in S. John xx. 17. In Ephesians vi. 9, the Revisers say that two masters (two Christs) 'is' in heaven; this looks like heresy as well as bad grammar, but the Americans put it right. In S. Mark xv. 44, 'marvelled if' is a colloquial vulgarism. In S. James v. 7 'the early and latter rain' makes no sense (and 'latter' is hopelessly wrong); the same with 'a first and second admonition' (Titus iii. 10); no single warning can be 'first and second.' We ought not to read (S. John v. 16) that the Jews persecuted our Lord 'for this *cause* . . . *because* he did miracles'; nor of 'God, whose name was John' (S. John i. 6), an unhappy legacy from the Vulgate; similar infelicities in Acts xviii. 7; 1 S. John iv. 21; S. James i. 7, 8;¹ nor should we be told (S. Mark vi. 13) that the apostles anointed sick devils; yet

¹ R.V. only.

this is what the English states. S. Luke should not be burdened with such a concord as 'ye are they that justify yourselves' (xvi. 15). In Acts xxvi. 29 the 'also' excludes Agrippa from the auditory, contrary to the plain facts; similar error in 2 S. John 1. Acts vii. 36 puts the Exodus after the forty years' wandering! We should not speak of a river as 'Jordan' (S. Matt. iii. 5), unless we are to say 'he boated on Thames.' In 1 Corinthians xiv. 19, we get by a simple transposition, 'I had speak five words . . . rather than'; in 1 Corinthians xvi. 1, the Corinthians are strangely bidden to give orders to the Galatian churches. 1 Thessalonians iv. 2 reads as if Jesus Christ was S. Paul's delegate!

What is the plain man to think if we tell him (S. John iv. 9) that Jews 'have no dealings' with Samaritans, the preceding verse having told him that they had dealings? or (S. Mark xii. 33) that he is to love God's neighbour as he loves God himself? similar trouble in 1 S. John iii. 12 (whose brother was killed?). In Acts vii. 18 'another king who knew not Joseph' is as if we were to say that George III did not know Cardinal Wolsey. The clumsy arrangement of Acts i. 15 should be altered in a book that is constantly read aloud. Such phrases as the following need recasting, 'to do the law' (S. John vii. 19);¹ 'made a supper to his lords' (S. Mark vi. 21); 'he added and spake a parable' (S. Luke xix. 11); 'were entered [inserted] into him' (S. Luke viii. 30); 'it was fallen' (Acts viii. 16); 'finding nothing how they might' (Acts iv. 21); 'to him that knoweth to do good' (S. James iv. 17); 'he had a vow' (Acts xviii. 18). In S. Matthew v. 45 'children' should be read for 'sons,' to avoid any appearance of a verbal pun. In good English the word 'neither' should not be followed by a series of 'nor's' (Rom. viii. 38). In 1 Corinthians xii. 26, 'all' is made,

¹ R.V. only.

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quite gratuitously, to consist of all and one mote ! In 2 S. Peter iii. 1, 'both of them' is slovenly English (the A.V. was right), the 'of' being partitive. How (S. Matt. xi. 2) could John the Baptist from his prison 'hear' the works of the Christ ? In S. Luke xii. 39 (R.V., the A.V. was better) the householder was not so simple as to go away and abandon his house ! In S. Luke xxi. 15, the literal 'I will give you a mouth' cannot but sound strange to the reader. In S. Luke xxii. 3, Satan is turned into an apostle ! (in xxiii. 7, the same construction is properly rendered). In S. James i. 27, the Americans corrected the unmeaning 'himself.' Why translate the indefinite pronoun, which elsewhere would be rendered 'any one,' by 'any man' (S. John vii. 37) as if women were a negligible quantity ? It is hard to see why in 2 Timothy i. 15 two men 'are,' whereas in ii. 17 two men 'is.' Ephesians iv. 17 states as a fact what is actually an exhortation.

The samples here given of incorrect or grotesque wording might be multiplied over and over again. Such blunders would be ruthlessly denounced if they were found in any other work. Are they sanctified by their surroundings ? or by their age ? or ought not a rendering of the Bible to be into English at least as pure and free from errors as can be found anywhere else ?

To help some readers, we sometimes use, where speech breaks off, a simple mechanical way of showing that narrative is resumed. No one will object to this, who knows how often it would help in reading aloud. Many a one, for want of such help, has stumbled in his public reading of 2 Kings xviii. ; and maybe some one has overrun at end of S. Matthew iii. 2.

Many words were misplaced. Take S. Matthew x. 31, 'Fear not therefore' ; as this stands, it means that the apostles were not to regard the numbering of their hairs as a legitimate reason for

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fear† the real meaning being obviously that they were to regard it as a reason for not fearing. Substitute 'for that reason'; and you see it at once. It is the difference between 'don't do it for my sake' and 'for my sake don't do it.' Similar errors in S. John xi. 6 (the Saviour's love could not have been the reason for his hearing news); xx. 19; Revelation iii. 3; Acts xix. 38;¹ etc.‡

Not only words, but also phrases and sentences, were misplaced, making nonsense. Take S. John vii. 13 'no man spoke openly of him for fear of the Jews.' This suggests that some spoke openly for other reasons. Read 'for fear of the Jews no one' etc. In Galatians i. 6, God is strangely said to have called the Galatians to what was no gospel at all—and simply from careless translating. 1 Peter ii. 8 is made to read as if the disobedient were appointed to be what they are; not as if their stumbling, in consequence of their disobedience, were the thing appointed. Bad phrasing in Revelation xii. 14 (cf. Acts xii. 20) represents a woman as being fed upon a serpent's face.

Some sentences containing a negative are better for recasting. Take the sentence, Acts v. 22 'the officers found them not in the prison'; here you get two quite different meanings (and each in itself satisfactory) according as you make the slight pause, necessary in reading aloud, before, or after, the negative. In S. Mark xiv. 37, 'couldst thou not watch?' is misleading;¹ not to watch was easy enough. It is better to avoid any chance of misunderstanding.

The Biblical vocabulary is somewhat limited. One would like to use 'circumstances' (the exact meaning in Ephesians vi. 22); but somehow one is afraid of it. The Revisers' experiment with 'apparition' (S. Mark vi. 49) was not a happy one; the Americans wisely altered it to 'ghost.'

¹ R.V.; the A.V. was correct.

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Cumbrous phraseology is a foe to accuracy. Take S. Matthew xiv. 34, 'and when they were gone over, they came into the land of Gennesaret.' No; you get to France, not after crossing the Channel, but by crossing it. Read 'And crossing over they came,' etc. Such a curiously mixed metaphor as 'entanglement in a yoke' need not be attributed to S. Paul (Gal. v. 1). Romans iii. 12 suggests that a fraction of a person might be found doing good (R.V. only).

It is curious how often the order of the Greek words is the most effective order in English; see S. Matthew xxi. 35; S. James v. 16; S. John xx. 20.

It is not wise to insist on one English word as the invariable rendering of one Greek word; words take shades of meaning from their contexts. Sometimes the A.V. conceals differences in the Greek. Take S. Matthew xxvii. 48 and S. Mark xv. 36; the English 'filled' does duty for two Greek words. Such variations are interesting for reasons that cannot be dwelt on here, and should be retained where it can be done conveniently.

There is in English a frequentative present tense which is sometimes met with where it is not appropriate; e.g. Acts viii. 30, 'understandest thou what thou readest?' Philip certainly would not ask whether his hearer was in the habit of reading what was beyond him! We have to consider in each instance whether the Greek present denotes an habitual action (he speaks well) or one going on at the moment (I am speaking).

There is a small particle connecting statements with contrast. This contrast may be so slight that English cannot reproduce it without exaggeration; but sometimes it has been overlooked. Thus Acts x. 10, 'and [but] he became hungry.' Looking at the gospel narrative of the apostles told to watch, yet falling asleep, it seems better to bring out the contrast between the Apostle's intention to pray (the eager spirit) and the hunger that came upon

him (the weak flesh). See also Romans ix. 18 ; xi. 7 ; xii. 5 ; xiv. 3.

In Greek the pronoun is generally embodied in the verb, being expressed separately where emphasis is to be marked. One way to distinguish this difference of use is by giving 'ye' in the former case, 'you' in the latter. This accounts for many instances ; there are other ways. But sometimes the difference can only be brought out by a stress laid upon the pronoun in reading aloud (e.g. S. Matt. xi. 28 ; S. John xvi. 33). Where a relative might easily be misapplied to its nearest antecedent, some slight change should be made to avoid confusion ; instances in Hebrews v. 7, 11 (beginning of verses).

In plain narrative we have reduced the number of instances in which the A.V. inverts the natural order of subject and predicate. Take a simple case, S. John i. 12, 'to them gave he power to become' ; surely nothing is gained by giving to this sentence a form in which it can be mistaken, even for a moment, for a question. Here, as so often, the simplest and most direct way is the best. Translation should aim to make everything as clear as possible, the object being not so much that the reader may be able to understand rightly what he reads, as that he may not be able to understand it wrongly. It is difficult, in Hebrews xiii. 23, to know at first whether 'know ye' is a question or not.

The distinction between the English relatives 'who' and 'that' is often not observed. Romans ix. 16 is a case in point ; here 'him *that* willeth' is correct, the relative clause serving to define a person otherwise not known to us ; but as 'God' needs not to be identified, '*who* hath mercy' should be read, the clause giving additional information about him. (In 1 Kings xviii. 24, 'the God *that* answereth' is correct, as one of many supposed deities was to be thus identified.)

The rendering of the participle is sometimes a difficult matter. If you resolve it into a subordinate clause, you may be interpreting as well as translating. Take Hebrews vi. 6, literally, 'to renew them unto repentance, crucifying to themselves.' If you turn this, as the A.V. does, into ' . . . seeing that they crucify,' you are giving a reason for the impossibility described, and it might be said that you are needlessly closing the door of hope; some therefore would render, quite grammatically, 'while [as long as] they crucify.' Perhaps it is best, anyhow it is safest, to follow the Vulgate in retaining the participle, and to leave the explanation (if any is needed) to commentators.

It is very hard to decide when paraphrasing becomes necessary, if anything like a clear meaning is to be given in the English. Take 1 S. John iv. 5, literally, 'out of the world they speak.' The A.V. omits the first word; and one naturally takes its rendering to mean that the world is the subject-matter of the talk described. This is a clear meaning; but is it the correct one? The R.V. reads, 'as of the world they speak'; but the 'as' simply throws a haze upon the sentence. Some liberty must be taken, if we are to consider the English reader; but obviously, the less the better. No one would say that in S. James v. 11 'the end of the Lord' is a particularly happy phrase.

A few short notes have been given in the hope that they may remove difficulties for readers who have but few books at command. For details of history, geography, questions as to date and authorship of the various books, and other matters needing elucidation, the reader may be recommended to such useful works as *The Concise Bible Dictionary* (1s., Cambridge University Press) and *Angus's Bible Handbook* (3s. 6d., Religious Tract Society).

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THE GREEK TEXT USED

This work is based upon the Greek Testament edited by Professor E. Nestle, of Maulbronn University. We have used the edition brought out in England by the British and Foreign Bible Society. This text we have followed uniformly ; but have not felt bound by its punctuation, considering that as matter of interpretation.

To discuss matters relating to the formation of the Greek text out of the various ancient authorities (manuscripts, versions, quotations) was foreign to our purpose. God's Word has come down to us in much the same way as one of the Greek classics ; but translations made in early times into ancient languages serve to show us how unimportant are the variations that from different causes have crept into the text. Here and there, we cannot be absolutely sure as to a word, or even a sentence ; yet we possess every needed assurance that we have with us, to all intents and purposes, the mind and will of God, as He by his Holy Spirit inspired apostles and evangelists to set them forth for our guidance and comfort. We have given in the foot-notes renderings of such variations as seemed likely to be of instruction or interest to the general reader ; anything like a complete apparatus of such matters was outside the aim of our work.

CONCLUSION

This work was undertaken in the first place at the instance of Mr. Samuel Lloyd, Farm, Sparkbrook, and without the assistance and encouragement given by him would never have seen the light. Mr. Lloyd's aim is best stated in words of his own : ' For many years the writer has ardently desired that the English reader should have the Holy Scriptures in a form more attractive than

that of any of the current versions. A presentation of the Scriptures, at once faithful and readable—the pure word of God in pure English—he believes to be one of the great religious needs of the nation in the present day.’

‘Faithful and readable’—the essentials of good translation. It is hoped that this work may be found at least as accurate as any other rendering of the New Testament. It is not a paraphrase; indeed it is in places a closer translation than either the Authorised Version or the Revised. No such freedom has been used as Dr. Rutherford allowed himself in substituting for ‘do all to the glory of God’ (1 Cor. x. 31), ‘let your motive always be the advancement of God’s glory’; or for ‘wherefore comfort one another with these words’ (1 Thess. iv. 18), ‘make this your theme in assuaging each other’s sorrows.’ A paraphrase is often misleading; thus in Revelation xvi. 19, ‘was divided’ is not so good as the simple ‘came’; it implies a division made by conscious agency. The Revisers, it should be allowed, were sadly hampered by the instructions given them; for one matter, there seems something grotesque in making a translation of the Bible by a system of voting, on the basis of a two-thirds majority. In the 1881 Revision no one seems to have been responsible for testing the English; the construing, it would appear, was carefully done, and then left, the result being a lost opportunity. The chief aim of the version that follows has been to produce in the interests of the general reader a book that may be read with pleasure and without irritation; not as a mere matter of duty. It is an honest attempt to supply an urgent need; as such let it be judged without prejudice for or against it.

E. E. CUNNINGTON.

LLANGARON VICARAGE,
ROSS, HEREFORDSHIRE,
3rd December, 1913.

THE GOSPEL:¹—

ACCORDING TO MATTHEW

[A.D. 69]²

1 The book of the generation³ of Jesus Christ, son of David, son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob;
3 and Jacob begat Judah and his brothers; and Judah begat Perez and Zerah from Tamar; and Perez begat Hezrom; and Hezrom begat
4 Aram; and Aram begat Aminadab; and Aminadab begat Nashon; and Nashon begat Salmon;
5 and Salmon begat Boaz from Rahab; and Boaz begat Obed from Ruth; and Obed begat Jesse;
6 and Jesse begat David the king.

And David begat Solomon from the widow⁴ of
7 Uriah; and Solomon begat Rehoboam; and Rehoboam begat Abijah; and Abijah begat Asa;
8 and Asa begat Jehoshaphat; and Jehoshaphat begat Jehoram; and Jehoram begat Uzziah;
9 and Uzziah begat Jotham; and Jotham begat
10 Ahaz; and Ahaz begat Hezekiah; and Hezekiah begat Manasseh; and Manasseh begat Amon;
11 and Amon begat Josiah; and Josiah begat⁵ Jeconiah and his brothers at the time of the removal to Babylon.

12 And after the removal to Babylon, Jeconiah begat Salathiel; and Salathiel begat Zerubabel;
13 and Zerubabel begat Abiud; and Abiud begat
14 Eliakim; and Eliakim begat Azor; and Azor

¹ The words 'The Gospel' here and in the next three headings are an addition to the original titles. ² The dates given are approximate, and on some of them there is much variety of opinion. ³ Greek, genesis. ⁴ This word is not expressed in original.

⁵ A few MSS. add, 'Jehoiakim; and Jehoiakim begat.'

begat Zadok; and Zadok begat Achim; and Achim begat Eliud; and Eliud begat Eleazar; 15
and Eleazar begat Matthan; and Matthan begat Jacob; and Jacob begat Joseph, the husband of 16
Mary, from whom was born Jesus, who is called Christ.¹

All the generations, then, from Abraham unto 17
David were fourteen generations; and from David unto the removal to Babylon fourteen generations; and from the removal to Babylon unto the Christ fourteen generations.

Now the birth of Jesus Christ² was on this wise; 18
after Mary his mother had been betrothed to Joseph, she was found, before they came together, to be with child from the Holy Spirit. But Joseph, her 19
husband, being a righteous man, and not wishing to expose her to reproach, was minded to put her away privately. But, when he thought on these 20
things, behold, an angel of the Lord appeared to him in a dream, saying. Joseph, son of David, fear not to take to thee Mary thy wife; for that which was begotten in her is from the Holy Spirit. But she shall bring forth a son, and thou shalt call 21
his name Jesus; for he shall save his people from their sins.—Now all this hath come to pass that 22
there may be fulfilled that which was spoken by the Lord through the prophet, saying,

‘Behold, the virgin shall be with child, and 23
shall bring forth a son,

And they shall call his name Immanuel’ (which is, being interpreted, God with us). But 24
Joseph arose from his sleep, and did as the angel of the Lord had commanded him, and took unto him his wife; and he knew her not till she had 25
brought forth a son; and he called his name Jesus.

Now, after Jesus was born in Bethlehem of Judæa 2
in the days of Herod the king, behold, Wise-men³ from the east came to Jerusalem, saying, Where 2
is he that was born king of the Jews? for we saw his star at its rising,⁴ and we have come to worship

¹ *i.e.* Anointed. ² Some MSS., ‘of the Christ.’ ³ Greek, Magi (Wycliffe, astronomers). ⁴ Or in the east.

- 3 him.¹—But when Herod the king heard it, he was
troubled, and so was all Jerusalem with him ;
4 and gathering together all the high priests and
scribes of the people, he made inquiries of them
5 where the Christ is born. But they said to him,
In Bethlehem of Judæa ; for thus it hath been
written through the prophet,
6 ‘ And thou Bethlehem, land of Judah,
Art by no means least among the governors of
Judah ;
For out of thee shall come forth a governor,
One who shall be shepherd of my people
Israel.’
7 Then Herod, privately calling the Wise-men,
carefully ascertained from them at what time
8 the star appeared. And sending them to Bethle-
hem, he said, Go, and search out carefully concerning
the young child ; and when ye have found him,
bring me word, that I also may go and worship
9 him.—Now they, having heard the king, went their
way ; and, lo, the star that they had seen at its
rising² went before them, until it came and
10 stood over the place where the child was ; but,
when they saw the star, they rejoiced with joy
11 exceedingly great. And they went into the house,
and saw the child with Mary his mother ; and
they fell down and worshipped him, and opening
their treasures they offered him gifts, gold and
12 frankincense and myrrh. And, divinely warned,
in a dream not to return unto Herod, they departed
to their own country by another way.
13 But when they had departed, behold, an angel of
the Lord appeareth to Joseph in a dream, saying,
Arise, and take the child and his mother, and flee
into Egypt, and stay there until I tell thee ; for
14 Herod will seek the child to destroy him.—And he
arose and took the child and his mother by night,
15 and departed into Egypt, and stayed there until the
death of Herod, that there might be fulfilled that
which was spoken by the Lord through the prophet,
saying, ‘ Out of Egypt I called my son.’
16 Then Herod, finding that he had been mocked
by the Wise-men, was exceedingly wroth, and

¹ Or to reverence him, pay him homage (and elsewhere). ² Or
in the east.

sent, and slew all the boys that were in Bethlehem, and in all its district, of two years of age and under, according to the time that he had carefully ascertained from the Wise-men. Then was fulfilled that which was spoken through Jeremiah the prophet, saying,

'In Ramah a voice was heard,
Weeping and much lamentation;
Rachel weeping for her children,
And she would not be comforted; because they are not.'

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the child and his mother, and go into the land of Israel; for they are dead that sought the child's life.—And he arose and took the child and his mother, and went into the land of Israel. But hearing that Archelaus was reigning over Judæa in place of his father Herod, he feared to go thither; but divinely warned in a dream, he departed into the region of Galilee, and went and settled in a city¹ called Nazareth; that there might be fulfilled that which was spoken through the prophets, 'He shall be called a Nazarene.'

Now in those days there cometh John the Baptist, preaching in the wilderness of Judæa, saying, Repent; for the kingdom of heaven is at hand.—For this is he that was spoken of through Isaiah the prophet, saying,

'A voice of one crying in the wilderness,
Make ready the way of the Lord,
Make straight his paths.'

Now he, John, wore raiment made of camels' hair, and a leathern girdle about his loins; and his food was locusts and wild honey. Then there were going out unto him Jerusalem and all Judæa and all the region round about the Jordan; and they were being baptized² by him in the river Jordan, confessing their sins. But seeing many of the

¹ The word 'city' is used in N.T. in a technical sense not affected by population, and often stands for what was really a mere village.

² The word baptize is used of sacred, ceremonial, washing; by dipping, pouring, or sprinkling (see S. Luke xi. 38).

Pharisees and Sadducees coming to the baptism, he said to them, Brood of vipers! who warned
 8 you to escape from the wrath to come? Bring forth therefore fruits befitting your repentance;
 9 and think not to say within yourselves, 'We have Abraham for our father'; for I say to you, that God is able out of these stones to raise up children
 10 unto Abraham. But even now the axe lieth at the root of the trees; every tree therefore that bringeth not forth good fruit is cut down and cast
 11 into the fire. I indeed baptize you in water unto repentance; but he that cometh after me is mightier than I, and his shoes I am not worthy to carry. He will baptize you in the Holy Spirit
 12 and in fire; his winnowing fan is in his hand, and he will thoroughly cleanse his threshing-floor and will gather his wheat into the barn, but the chaff he will burn up with fire unquenchable.
 13 Then cometh Jesus from Galilee to the Jordan
 14 unto John, to be baptized by him. But John would have hindered him, saying, It is I that need to be baptized by thee; and dost thou come unto
 15 me?—But Jesus answered and said to him, Permit it now; for thus it becometh us to fulfil
 16 all righteousness.—Then he permitteth him. But Jesus, when he was baptized, went up straightway from the water; and, behold, the heavens were opened,¹ and he saw the Spirit of God descending
 17 as a dove, coming upon him; and, behold, a voice out of the heavens, saying, This is my Son, the beloved, on whom I set my delight.
 4 Then Jesus was led up into the wilderness, by
 2 the Spirit, to be tempted² by the devil. And having fasted forty days and forty nights, afterwards he hungered. And the tempter came up
 3 and said to him, If thou art the Son of God, command that these stones become loaves.—But he
 4 answered and said, It is written, 'Not on bread only shall man live, but on every word that proceedeth through the mouth of God.'—Then the
 5 devil taketh him into the holy city, and set him
 6 on the pinnacle of the temple, and saith to him,

¹ Some MSS. add, 'to him.' ² The root idea of 'tempt' is to test, try, put to proof; such testing may be an incitement to sin (a 'temptation'), or to anger (a provocation).

If thou art the Son of God, cast thyself down ; for it is written,

' To his angels he will give charge concerning thee ;

And on their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.'

Jesus said to him, It is written further, ' Thou shalt not make trial of the Lord thy God.'— Again, the devil taketh him to a mountain exceedingly high, and showeth him all the kingdoms of the world, and the glory of them ; and he said to him, All these things I will give thee, if thou wilt fall down and worship me.—Then saith Jesus to him, Get thee hence, Satan ! for it is written, ' The Lord thy God thou shalt worship, and him only thou shalt serve.'—Then the devil leaveth him ; and, behold, angels came and ministered unto him.

But, hearing that John had been delivered up, he withdrew into Galilee ; and, leaving Nazareth, he went and settled in Capernaum, which is by the sea,¹ in the district of Zebulun and Naphtali ; that there might be fulfilled that which was spoken through Isaiah the prophet, saying,

' Land of Zebulun, and land of Naphtali,
Towards the sea, beyond the Jordan,
Galilee of the Gentiles ;²
The people that sat in darkness
Saw a great light ;
And for them that sat in the region and shadow of death,
For them a light arose.'

From that time Jesus began to preach, and to say, Repent ; for the kingdom of heaven is at hand.

Now walking by the sea of Galilee, he saw two brothers, Simon (who is called Peter) and Andrew his brother, casting a net into the sea ; for they were fishermen. And he saith to them, Come after me, and I will make you fishers for men.— And they straightway left the nets, and followed

¹ *i.e.* the sea (or lake) of Galilee.

² *Or* nations (and elsewhere).

21 him. And going on thence he saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets; and he called them. And they straightway left the boat and their father, and followed him.

23 And he was going about all Galilee, teaching in their synagogues,¹ and preaching the good tidings² of the kingdom, and curing every kind of disease and every kind of sickness among the people. And the report of him went forth into all Syria; and they brought to him all that were sick, suffering from divers diseases and torments, possessed by demons, and lunatics,³ and palsied; and he cured them. And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa, and from beyond the Jordan.

5 But seeing the multitudes, he went up on to the mountain; and when he had sat down, his disciples came to him; and he opened his mouth, and began to teach them, saying,

3 Blessed are the poor in spirit; for theirs is the kingdom of heaven.

4 Blessed are they that mourn; for they⁴ shall be comforted.

5 Blessed are the meek; for they shall inherit the earth.

6 Blessed are they that hunger and thirst after righteousness; for they shall be filled.

7 Blessed are the merciful; for they shall obtain mercy.

8 Blessed are the pure in heart; for they shall see God.

9 Blessed are the peacemakers; for they shall be called sons of God.

10 Blessed are they that have been persecuted for righteousness' sake; for theirs is the kingdom of heaven.

11 Blessed are ye, when men shall reproach you and persecute you, and, speaking falsely, say all manner of evil against you for my sake. Rejoice, and exult, for your reward is great in heaven; for

¹ Meeting-houses for worship. ² Or gospel. ³ Or epileptics (lit. moon-struck). ⁴ Or it is they that (and in next five verses); the pronoun being emphatic.

so they persecuted the prophets that were before you.

You are the salt of the earth; but if the salt ¹³ lose its savour, with what shall it be salted? it is no longer of any use but to be thrown out and trodden underfoot by men.

You are the light of the world. A city standing ¹⁴ on a hill cannot be hid. Neither do men light ¹⁵ a lamp, and put it under the bushel; but they put it on the lamp-stand, and it shineth for all that are in the house. Even so let your light ¹⁶ shine before men, that they may see your good works and may glorify your Father who is in heaven.

Do not think that I came to abolish the law ¹⁷ or the prophets. I came, not to abolish, but to fulfil. For, verily, I say to you, Until the heaven ¹⁸ and the earth pass away, one jot or one tittle shall not pass from the law, until all things have come to pass. Therefore, whosoever shall do ¹⁹ away with one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven; but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. For I say to you, that unless your ²⁰ righteousness shall exceed that of the scribes¹ and Pharisees, ye shall not enter into the kingdom of heaven.

Ye have heard that it was said to those of old ²¹ time, 'Thou shalt not murder', and 'Whosoever shall murder shall be liable to the court';² but ²² I, I say to you, that every one that is angry with his brother³ shall be liable to the court,⁴ and whosoever shall say to his brother, Raca!⁵ shall be liable to the council;⁶ and whosoever shall say, Thou fool! shall be liable unto the hell⁷ of fire. Therefore, if thou art offering thy gift upon ²³ the altar, and there rememberest that thy brother hath anything against thee, leave there thy gift ²⁴ before the altar, and go thy way; first be recon-

¹ Not writers (as etymology might suggest) but scholars versed in the O.T. ² The local jurisdiction. ³ Some MSS. add, 'without cause.' ⁴ i.e. empty, senseless, one. ⁵ Here, and elsewhere, the Sanhedrin, or supreme Jewish court, at Jerusalem. ⁶ Or Gehenna (and elsewhere), a valley in which the refuse of Jerusalem was burnt; practically, a 'destructor.'

- ciled to thy brother, and then come and offer
 25 thy gift. Agree with thy opponent¹ quickly, while thou art with him in the way; lest haply the opponent¹ deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast
 26 into prison. Verily, I tell thee, thou wilt not come out thence, till thou hast paid the last farthing.
- 27 Ye have heard that it was said, 'Thou shalt not
 28 commit adultery'; but I, I say to you, that every one that looketh² on a woman to covet her hath already committed adultery with her in his heart.
- 29 But if thy right eye causeth thee to stumble, pluck it out, and cast it from thee; for it is expedient for thee that one of thy members should perish, and not thy whole body be cast into hell.
- 30 And if thy right hand causeth thee to stumble, cut it off, and cast it from thee; for it is expedient for thee that one of thy members should perish,
 31 and not thy whole body go away into hell. Now it was said, 'Whosoever shall put away his wife,
 32 let him give her a notice of divorcement'; but I, I say to you, that every one that putteth away his wife, except on account of unchastity,³ causeth adultery to be committed with her; and whosoever shall marry a woman that hath been put away, committeth adultery.
- 33 Again, ye have heard that it was said to those of old time, 'Thou shalt not swear falsely, but
 34 shalt pay to the Lord thine oaths'; but I, I say to you, Swear not at all; not by the heaven,
 35 for it is the throne of God; nor by the earth, for it is the footstool under his feet; nor by Jerusalem, for it is the city of the great King.
- 36 Neither swear thou by thy head; for thou canst
 37 not make one hair white or black. But let your words be 'Yea, yea; Nay, nay'; and whatsoever is more than these is from the evil one.
- 38 Ye have heard that it was said, 'Eye for eye,
 39 and tooth for tooth'; but I, I say to you, Resist not an evil person; but whosoever smiteth thee on thy right cheek, turn to him the other also.
- 40 And if any one would go to law with thee, and

¹ Adversary (A.V.). ² The looker is, by the context, a married man.
³ Or fornication (and in xix. 9).

take thy coat, let him take the cloak also. And 41
whosoever shall impress thee for one mile, go with
him two. To him that asketh of thee, give; and 42
from him that would borrow of thee, turn not
away.

Ye have heard that it was said, 'Thou shalt 43
love thy neighbour, and hate thine enemy'; but 44
I, I say to you, Love your enemies, and pray for
them that persecute you; that ye may show 45
yourselves children¹ of your Father who is in
heaven; for he maketh his sun to rise upon
evil men and good, and sendeth rain upon righteous
men and unrighteous. For if ye love them that 46
love you, what reward have ye? do not even the
tax-gatherers² do the same? And if ye greet 47
your brethren only, what do ye more than others?
do not even the Gentiles do the same? You 48
therefore shall be perfect, as your heavenly Father
is perfect.

But take heed that ye do not your righteousness 6
before men, to be seen by them; otherwise ye
have no reward with your Father who is in heaven.

Therefore, when thou givest alms, sound not a 2
trumpet before thee, as the hypocrites do in the
synagogues and in the streets, that they may
have glory from men. Verily, I say to you, they
have had their reward. But thou, when thou 3
givest alms, let not thy left hand know what thy
right hand doeth,³ that thine alms may be in 4
secret; and thy Father, who seeth in secret,
will recompense thee.

And when ye pray, ye shall not be like the 5
hypocrites, for they love to pray standing in the
synagogues and in the corners of the streets,
that they may be seen by men. Verily, I say to
you, they have had their reward. But thou, 6
when thou prayest, enter thy inner chamber,
and shut thy door, and pray to thy Father who
is in secret; and thy Father, who seeth in secret,
will recompense thee. But, in praying, do not 7
use vain repetitions, as the Gentiles do; for they
think that in their much speaking they will be

¹ *Lit.* sons. ² Publicans (A.V.); *i.e.* collectors of the Roman
taxes. ³ A current proverb to express secrecy.

- 8 heard. Therefore do not become like them ;
 for¹ your Father knoweth, before ye ask him,
 9 what things ye need. After this manner therefore
 pray ye :—
 Our Father, who art in heaven !
 Hallowed be thy name,
 10 Thy kingdom come,
 Thy will be done,
 As in heaven, so on earth ;
 11 Our daily bread² give us this day ;
 12 And forgive us our debts, as we also have
 forgiven our debtors ;
 13 And bring us not into temptation,³ but
 deliver us from the evil one.⁴
 14 For if ye forgive men their trespasses, your
 15 heavenly Father will also forgive you ; but if ye
 do not forgive men, neither will your Father forgive
 your trespasses.
 16 But when ye fast, assume not, as the hypocrites,
 a sad countenance ; for they disfigure their faces,
 that they may be seen by men to fast. Verily,
 17 I say to you, they have had their reward. But
 thou, when thou fastest, anoint thy head and wash
 18 thy face, that thou be not seen by men to fast,
 but by thy Father who is in secret ; and thy
 Father, who seeth in secret, will recompense
 thee.
 19 Lay not up for yourselves treasures upon the
 earth, where moth and rust consume, and
 20 where thieves break through⁵ and steal ; but
 lay up for yourselves treasures in heaven, where
 neither moth nor rust doth consume, and where
 21 thieves do not break through nor steal ; for
 where thy treasure is, there will thy heart be also.
 22 The lamp of the body is the eye ; therefore, if
 thine eye be sound, thy whole body will be full of
 23 light ; but if thine eye be diseased, thy whole
 body will be full of darkness. Therefore, if the
 light that is in thee is darkness, how great is the
 24 darkness ! No one can serve⁶ two masters ;
 for either he will hate the one and love the other,
 or else he will cling to one and despise the other.

¹ Some MSS. add, ' God.' ² Or bread for the morrow. ³ i.e. trial,
 proving. ⁴ Or from evil. ⁵ Lit. dig through; (the wall; Job xxiv.
 16). ⁶ Or be bondman to.

Ye cannot serve¹ God and mammon.² This 25
 is why I say to you, Be not anxious for your
 life, what ye shall eat or what ye shall drink;
 nor yet for your body, what ye shall put on.
 Is not the life a greater thing than the food, and
 the body than the raiment? Look at the birds 26
 of the air; for they sow not, nor do they reap,
 nor gather into barns; and your heavenly Father
 feedeth them. Are not you of much more value
 than they? But which of you, by being anxious, 27
 can add unto his measure of life³ one cubit?
 And as to raiment, why are ye anxious? Observe 28
 the lilies of the field, how they grow; they toil
 not, neither do they spin; yet I say to you, Not 29
 even Solomon in all his glory was arrayed like
 one of these. But if God so clotheth the grass 30
 of the field, which to-day is, and to-morrow is
 cast into the oven, will he not much more clothe
 you, O ye of little faith? Therefore be not anxious, 31
 saying, What shall we eat? or, What shall we
 drink? or, Wherewithal shall we be clothed? for 32
 after all these things the Gentiles seek. For
 your heavenly Father knoweth that ye need all
 these things. But seek first his kingdom and his 33
 righteousness, and these things shall all be added
 to you. Therefore be not anxious as to the morrow; 34
 for the morrow will be anxious for itself. Sufficient
 for the day is its own evil.

Judge not, that ye be not judged. For with 7 2
 what judgement ye judge, ye shall be judged;
 and with what measure ye measure, it shall be
 measured to you. But why beholdest thou the 3
 mote⁴ that is in thy brother's eye, yet considerest
 not the beam that is in thine own eye? Or how 4
 wilt thou say to thy brother, 'Let me pull the
 mote out of thine eye'; and, behold, the beam
 is in thine own eye? Hypocrite! first pull the 5
 beam out of thine own eye; and then thou wilt
 see clearly to pull the mote out of thy brother's eye.

Do not give to the dogs that which is holy; 6
 neither cast your pearls before the swine, lest
 haply they trample them under their feet, and
 turn and rend you.

¹ Or be bondman to. ² i.e. riches, money. ³ Psalm xxxix. 5. Or his
 stature. ⁴ Or speck.

7 Go on asking, and it shall be given you; go on
 seeking, and ye shall find; go on knocking, and
 8 it shall be opened to you; for every one that
 asks, receives; and he that seeks, finds; and to
 9 him that knocks, it shall be opened. Or what
 man is there of you, who, if his son shall ask him
 10 for a loaf, will hand him a stone? or if he shall
 11 ask for a fish, will hand him a serpent? There-
 fore, if you, being evil, know how to give good
 gifts to your children, how much more will your
 Father who is in heaven give good gifts to them
 12 that ask him? Therefore all things whatsoever
 ye would that men should do to you, even so
 do ye also to them; for this is the law and the
 prophets.

13 Enter through the narrow gate; for wide is the
 gate and broad the way that leadeth to destruction,
 14 and they that enter thereby are many; for¹
 narrow is the gate and straitened the way that
 leadeth to life, and they that find it are few.

15 Beware of the false prophets, men who come
 unto you in sheep's clothing; but inwardly are
 16 ravenous wolves. From their fruits ye will recog-
 nize them. Do men gather from thorns, grapes? or
 17 from thistles, figs? Even so, every good tree
 bringeth forth good fruits; but the worthless
 18 tree bringeth forth bad fruits. A good tree cannot
 bear bad fruits, neither can a worthless tree bear
 19 good fruits. Every tree that bringeth not forth
 good fruit is cut down, and into the fire it is cast.
 20 Therefore from their fruits ye will recognize them.

21 Not every one that saith to me, 'Lord, Lord',
 will enter into the kingdom of heaven, but he
 that doeth the will of my Father who is in heaven.
 22 Many will say to me in that day, 'Lord, Lord!
 did we not by thy name prophesy? and by thy
 name cast out demons? and by thy name do
 23 many mighty works?' And then I will profess
 to them, I never knew you; depart from me, ye
 that work iniquity.*

24 Therefore, whosoever heareth these my words
 and doeth them, shall be likened to a prudent
 25 man, one that built his house upon the rock; and
 the rain descended, and the streams came, and

¹ Some MSS., 'how.' * Lit. lawlessness.

the winds blew, and they fell upon that house ;
and it fell not, for it had been founded upon the
rock. And every one that heareth these my 26
words and doeth them not, shall be likened to
a foolish man, one that built his house upon the
sand ; and the rain descended, and the streams 27
came, and the winds blew, and they smote upon
that house, and it fell, and great was the fall
thereof.

And it came to pass, when Jesus had finished 28
these words, the multitudes were astonished at
his teaching ; for he was teaching them as one
having authority, and not as their scribes.

Now when he had come down from the mountain, 8
great multitudes followed him. And, behold, a 2
leper came up and began to worship him, saying,
Lord,¹ if thou wilt, thou canst make me clean.—
And Jesus stretched forth his hand, and touched 3
him, saying, I will ; be thou made clean.—And
straightway his leprosy was cleansed. And Jesus 4
saith to him, See thou tell no one ; but go thy
way, show thyself to the priest, and offer the gift
that Moses commanded, for an evidence to them.

Now when he had entered Capernaum, there 5
came to him a centurion,² beseeching him, and 6
saying, Lord, my servant lieth in the house,
sick of the palsy, grievously afflicted.—He saith 7
to him, I will come and cure him.—But the cen- 8
turion answered and said, Lord, I am not worthy
that thou shouldst come under my roof ; but
simply say the word, and my servant will be
healed. For I also am a man under authority, 9
having soldiers under myself ; and I say to this
one, ' Go,' and he goeth ; and to another, ' Come,'
and he cometh ; and to my bondman, ' Do this,'
and he doeth it.—Now when Jesus heard it, he 10
 marvelled, and said to them that followed, Verily,
I say to you, with no one in Israel have I found
so great a faith. But I say to you, that many 11
from east and west will come and will sit down
with Abraham and Isaac and Jacob in the kingdom
of heaven, whereas the sons of the kingdom will 12

¹ This word, which is transliterated into 'Kyrle,' might be rendered, 'Sir,' or 'Master' (and elsewhere). ² A Roman officer in command of one hundred men ; our 'captain.'

be cast forth into the darkness that is outside ; there there will be the weeping, and the gnashing of teeth.—And Jesus said to the centurion, Go thy way ; as thou didst believe,¹ so be it done unto thee.—And the servant was healed in that hour.

14 And when Jesus came into Peter's house, he saw Peter's mother-in-law lying in bed, and sick with a fever. And he touched her hand, and the fever left her ; and she arose, and began to serve him.

16 But when evening had come, they brought to him many possessed by demons, and he cast out the spirits with a word ; and all them that were ill he healed, that there might be fulfilled that which was spoken through Isaiah the prophet, saying, ' He himself took our infirmities, and bore our diseases.'

18 But Jesus seeing a multitude about him, gave orders to depart to the other side. And a scribe came up and said to him, Master, I will follow thee whithersoever thou goest.—And Jesus saith to him, The foxes have holes, and the birds of the air shelters ; but the Son of man hath not where to lay his head.—But another of the disciples said to him, Lord, suffer me first to go and bury my father.²—But Jesus saith to him, Follow me ; and leave the dead to bury their own dead.

23 And when he had got into the boat, his disciples followed him. And, behold, a great tempest³ arose on the sea, so that the boat was covered with the waves ; but he was asleep. And they went up and awoke him, saying, Lord, save ; we perish !—And he saith to them, Why are ye fearful, O ye of little faith ?—Then he arose, and rebuked the winds and the sea ; and there was a great calm. But men⁴ marvelled, saying, What manner of man is this, that even the winds and the sea obey him !

28 And when he had come to the other side, to the country of the Gadarenes,⁵ there met him two men possessed by demons, coming forth

¹ Or hadst faith (and similarly elsewhere), the verb being formed from the noun rendered Faith. ² Meaning, wait till my father is dead and buried. ³ Elsewhere rendered ' earthquake.' ⁴ The men (i.e. the disciples), A.V. But see xvi. 13 (same Greek). ⁵ Some MSS., ' Gergesenes'.

out of the tombs, exceedingly fierce, so that
no one could pass that way. And, behold, they 29
cried out, saying, What hast thou to do with us,
thou Son of God? didst thou come hither to
torment us before the time?—Now a long way 30
from them there was a herd of many swine, feeding.
But the demons began to beseech him, saying, 31
If thou cast us out, send us into the herd of swine.
And he said to them, Go.—And they came out, 32
and went into the swine: and, lo, all the herd
rushed down the steep into the sea, and they
perished in the waters. But they that fed them 33
fled, and went away into the city, and reported
everything and what had befallen the men possessed
by demons. And, behold, all the city came out to 34
meet Jesus; and when they saw him, they besought
him that he would depart from their district.

And getting into a boat he crossed over, and came 9
to his own city. And, behold, they were bringing 2
to him a man, sick of the palsy, lying on a bed.
And Jesus, seeing their faith, said to the paralysed
man, Be of good cheer, child, thy sins are forgiven.
—And, behold, some of the scribes said within them- 3
selves, This man blasphemeth.—And Jesus, know- 4
ing their thoughts, said, Wherefore do ye think evil
things in your hearts? for which is easier? to say, 5
'Thy sins are forgiven'? or to say, 'Arise and 6
walk'? But that ye may know that the Son of
man hath authority on earth to forgive sins—then
he saith to the man that was palsied, Arise, take up
thy bed, and go to thy house.—And he arose and 7
went away to his house. But when the multitudes 8
saw it, they were afraid, and glorified God, who had
given such authority unto men.

But as Jesus was passing on thence, he saw a man, 9
called Matthew, sitting at the place of toll,¹ and
saith to him, Follow me.—And he arose and fol-
lowed him.

And it came to pass, as Jesus was sitting 10
at table in the house, behold, many tax-gatherers
and outcasts came and sat down with him and
his disciples. And the Pharisees seeing it, said 11
to his disciples, Why doth your master eat with
the tax-gatherers and sinners?—But he heard, 12

¹ Or custom.

- and said, It is not the strong that need a physician,
 13 but they that are sick. But go, and learn what this means, 'Mercy I desire, and not sacrifice'; for I did not come to call righteous men, but sinners.
- 14 Then there come to him John's disciples, saying, Why do we and the Pharisees fast, whereas thy
 15 disciples fast not?—And Jesus said to them, Can the friends of the bridegroom¹ mourn, as long as the bridegroom is with them? but days will come when the bridegroom will be taken away from them, and
 16 then they will fast. But no one putteth a piece of undressed cloth upon an old garment; for what is filled in to it teareth from the garment, and a worse
 17 rent is made. Neither do men put new wine into old wine-skins; else the skins burst, and the wine is spilt, and the skins perish; but they put new wine into fresh skins, and both are preserved.
- 18 While he was speaking these things to them, behold, a warden² came up, and began to worship him, saying, My daughter died just now; but come
 19 and lay thy hand upon her, and she will live.—And Jesus arose, and followed him; and so did his disciples.
- 20 And, behold, a woman afflicted with an issue of blood for twelve years came up behind, and touched
 21 the fringe of his cloak; for she said within herself, 22 If I but touch his cloak, I shall be saved.—But Jesus turning and seeing her, said, Be of good cheer, daughter; thy faith hath saved thee.—And the woman from that hour was saved.
- 23 And when Jesus came into the warden's house, and saw the flute-players, and the multitude making
 24 an outcry, he said, Withdraw; for the damsel is not dead, but asleep.—And they laughed him to scorn.
 25 But when the multitude had been put out, he went in and took her by the hand, and the damsel arose.
 26 And the report thereof went forth into all that land.
- 27 And as Jesus was passing on thence, two blind men followed, crying out and saying, Have mercy
 28 on us, Son of David!—And when he had gone into the house, the blind men went up to him; and Jesus saith to them, Do ye believe that I am able
 29 to do this?—They say to him, Yea, Lord!—Then

¹ Lit. sons of the bride-chamber. ² Of a synagogue (see S. Mark v. 22).

he touched their eyes, saying, According to your
faith, be it done unto you.—And their eyes were
opened. And Jesus spoke sternly to them, saying,
See that no one know it.—But they went out, and
spread a report of him in all that land.

Now as they were going out, behold, there was
brought to him a dumb man possessed by a demon.
And when the demon was cast out, the dumb spoke.
And the multitudes marvelled, saying, Never was
it so seen in Israel!—But the Pharisees said, By the
prince of the demons he casteth out demons.

And Jesus was going about all the cities and the
villages, teaching in their synagogues, and preach-
ing the good tidings of the kingdom, and curing every
kind of disease and every kind of sickness. But
seeing the multitudes, he was moved with com-
passion for them, because they were distressed, and
were lying prostrate, like sheep that have no shep-
herd. Then he saith to his disciples, The harvest
indeed is plentiful, but the labourers are few; pray
therefore the Lord of the harvest, that he may urge
forth labourers into his harvest.

And calling to him his twelve disciples, he gave
them authority over demons, so as to cast them out,
and to cure every kind of disease and every kind of
sickness.

Now of the twelve apostles¹ the names are these ;
first, Simon, who is called Peter, and Andrew his
brother ; and James the son of Zebedee, and John
his brother ; Philip and Bartholomew ; Thomas,
and Matthew the tax-gatherer ; James the son of
Alphaeus, and Thaddæus ; Simon the Cananæan,²
and Judas the Iscariot,³ he that also betrayed him.⁴

These twelve Jesus sent forth, having charged
them, saying, Into any way to the Gentiles set not
out, and any city of the Samaritans enter not ; but
go rather unto the lost sheep of the house of Israel.
And as ye go, preach, saying, ' The kingdom of
heaven is at hand.' Cure sick persons, raise dead
ones, cleanse lepers, cast out demons ; freely ye

¹ The word 'apostles' (like 'emissaries,' 'missionaries') means men sent forth. ² i.e. the Zealot, one of a sect so called (S. Luke vi. 15). ³ i.e. the man of Kerioth (in Judah). ⁴ Or delivered him up (and elsewhere),

9 received, freely give. Get no gold, nor silver, nor
 10 copper, into your pouches,¹ no wallet for journey-
 ing, nor two coats, nor shoes, nor staff; for the
 11 labourer is worthy of his food. And into whatsoever
 city or village ye enter, search out who in it is
 12 worthy; and there abide, till ye depart. But as ye
 13 enter the house, greet it; and if the house is worthy,
 let your peace come upon it; but if it is not worthy,
 14 let your peace return unto you. And whosoever
 shall not receive you nor hearken to your words,
 shake off, as ye depart out of that house or that
 15 city, the dust of your feet. Verily, I say to you, it
 will be more tolerable for the land of Sodom and
 Gomorrah in the day of judgement, than for that
 city.

16 Behold, I send you forth as sheep in the midst
 of wolves; show yourselves therefore wise as
 17 serpents and innocent as doves. But beware of
 men; for they will deliver you up to councils, and
 18 in their synagogues they will scourge you; yea, and
 before governors and kings ye will be taken for my
 sake, for a testimony to them and to the Gentiles.
 19 But when they deliver you up, be not anxious as to
 how or what ye are to speak; for there shall be
 20 given you in that hour what ye are to speak; for
 you are not the speakers, but the Spirit of your
 21 Father is the speaker in you. But brother will
 deliver up brother to death, and the father his child;
 and children will rise up against parents, and will
 22 put them to death; and ye will be hated by all men
 for my name's sake; but he that endureth to the
 23 end, the same shall be saved. But when they per-
 secute you in any city, flee to the next; for, verily,
 I say to you, ye will not have gone through the
 cities of Israel, before the Son of man hath come.

24 There is no disciple above his teacher, nor bond-
 25 man above his lord. Enough for the disciple to
 become as his teacher, and the bondman as his lord!
 If they have called the master of the house Beelze-
 26 bub,² how much more those of his household! there-
 fore fear them not; for nothing hath been covered,
 that will not be revealed; and nothing hidden, that
 27 will not be known. What I tell you in the darkness,

¹ Lit. girdles (bellow for carrying money). ² Greek, Bezeboul, or Beelzeboul.

speak it in the light ; and what ye hear spoken into
 the ear, proclaim it upon the housetops. And be 28
 not afraid of them that kill the body, but are not
 able to kill the soul ; but rather fear him that is
 able to destroy both soul and body in hell. Are not 29
 two sparrows sold for a penny ? and not one of
 them will fall to the ground apart from your Father.
 But as for you, the very hairs of your heads have all 30
 been numbered. Therefore fear not ; you are of 31
 more value than many sparrows. Every one, there- 32
 fore, that shall acknowledge me before men, I also
 will acknowledge him before my Father who is in
 heaven ; but whosoever shall disown me before 33
 men, I also will disown him before my Father who
 is in heaven.

Do not think that I came to cast peace upon the 34
 earth ; I came to cast, not peace, but a sword. For 35
 I came to set a man at variance with his father, and
 a daughter with her mother, and a daughter-in-law¹
 with her mother-in-law ; and a man's enemies will 36
 be those of his own household. He that loveth 37
 father or mother more than me is not worthy of
 me ; and he that loveth son or daughter more than
 me is not worthy of me ; and he that doth not take 38
 his cross and follow after me, is not worthy of me.
 He that found his life, will lose it ; and he that lost 39
 his life for my sake, shall find it. He that receiveth 40
 you, receiveth me ; and he that receiveth me,
 receiveth him that sent me. He that receiveth a 41
 prophet because he is a prophet,² will receive a
 prophet's reward ; and he that receiveth a righteous
 man because he is a righteous man,² will receive a
 righteous man's reward. And whosoever shall give 42
 to drink to one of these little ones a cup of cold
 water only, because he is a disciple,² verily, I say to
 you, he shall in no wise lose his reward.

And it came to pass when Jesus had finished giving 11
 instructions to his twelve disciples, he departed
 thence to teach and to preach in their cities.

Now, when John had heard in the jail of the works 2
 of the Christ, he sent through his disciples, and said 3
 to him, Art thou the Coming One ? or are we to

¹ Or bride. ² Lit. (relying) on the name of a prophet (righteous man, etc.).

4 look for some other ?—And Jesus answered and said
to them, Go, and take word to John of what ye hear
5 and see; blind persons recover their sight, and
lame walk, lepers are cleansed and deaf hear, and
dead persons are raised and poor have good tidings
6 preached to them; and blessed is he whosoever
shall find in me no cause of stumbling.

7 But as they were going, Jesus began to say to
the multitudes concerning John, What went ye out
into the wilderness to behold? a reed shaken by
8 the wind? But what went ye out to see? a man
clothed in soft raiment? behold, they that wear
9 soft raiment are in kings' houses. But why went ye
out? to see a prophet? Yea, I say to you, and
10 much more than a prophet. This is he of whom it
is written,

' Behold, I send my messenger before thy face,
Who shall prepare thy way before thee.'

11 Verily, I say to you, there hath not arisen among
those born of women a greater than John the Bap-
tist; yet he that is least in the kingdom of heaven
12 is greater than he. But from the days of John the
Baptist until now the kingdom of heaven is taken
13 by force, and men using force seize upon it. For all
the prophets, and the law, prophesied until John.
14 And if ye are willing to receive it, he is Elijah that
15 was to come. He that hath ears, let him hear.
16 But to what shall I liken this generation? It is
like children sitting in the market-places, who call
17 to the others, and say,

' We piped to you, and ye did not dance,

We sang lamentations, and ye did not wail.'

18 For John came, neither eating nor drinking, and
19 they say, 'He hath a demon.' The Son of man
came eating and drinking, and they say, 'Behold,
a man, a glutton and a wine-bibber, a friend of tax-
gatherers and sinners!' And wisdom was pro-
nounced righteous by reason of her works.¹

20 Then he began to reproach the cities wherein his
very many mighty works had been done, because
21 they repented not. Alas for thee, Chorazin! alas
for thee, Bethsaida! for, if in Tyre and Sidon had
been done the mighty works that were done in you,
they would long ago have repented in sackcloth and

¹ Some MSS., 'by her children.'

ashes. But, I say to you, for Tyre and Sidon it 22
will be more tolerable in the day of judgement than
for you. And thou, Capernaum, shalt thou be 23
exalted unto heaven? unto Hades¹ thou shalt go
down; for, if in Sodom had been done the mighty
works that were done in thee, it would have
remained until this day. But I say to you,² that for 24
the land of Sodom it will be more tolerable in the
day of judgement than for thee.³

At that season Jesus answered and said, I praise 25
thee, O Father, Lord of the heaven and of the earth,
that thou didst hide these things from men wise and
prudent, and didst reveal them unto babes; yea, 26
Father, that so it was well pleasing in thy sight.
All things were delivered unto me by my Father; 27
and no one knoweth the Son, except the Father;
neither knoweth any one the Father, except the
Son, and him to whomsoever the Son willeth to
reveal him. Come unto me, all ye that labour and 28
are heavy-laden, and I⁴ will give you rest. Take 29
my yoke upon you, and learn from me, seeing that
I am meek and lowly in heart, and ye shall find rest
for your souls; for my yoke is easy, and my burden 30
is light.

At that season Jesus went on the sabbath through 12
the corn-fields; but his disciples hungered, and
began to pluck ears of corn⁵ and to eat. But the 2
Pharisees, seeing it, said to him, Behold, thy
disciples are doing that which it is not lawful to do on
a sabbath.—But he said to them, Did ye never read 3
what David did, when he and they that were with
him hungered; how he went into the house of God, 4
and they ate the loaves that were set forth,⁶ that
which it was not lawful for him to eat, neither for
them that were with him, but only for the priests?
Or did ye never read in the law, that on the sabbath 5
the priests in the temple profane the sabbath and
are guiltless? But I say to you that something 6
greater than the temple is here. But if ye had 7
known what this meaneth, 'Mercy I desire, and

¹ *i.e.* the unseen place. ² The inhabitants of the city, the city itself. ³ The pronoun is emphatic, though this cannot well be brought out in English except by the voice. ⁴ Or wheat. ⁵ The shew-bread (A.V.). See Leviticus xxiv. 5-9.

not sacrifice', ye would not have condemned the
 8 guiltless. For the Son of man is lord of the sabbath.
 9 And he departed thence, and went into their
 10 synagogue; and, behold, a man with a withered
 hand. And they asked Jesus, saying, Is it lawful
 to cure on the sabbath?—that they might accuse
 11 him. But he said to them, What man of you will
 there be, that shall have a sheep, and if it fall into
 a pit on the sabbath, will not lay hold of it, and
 12 lift it out? Of how much more value then is a man
 than a sheep! So then it is lawful on the sabbath
 13 to do well.—Then he saith to the man, Stretch forth
 thy hand.—And he stretched it forth, and it was
 restored, sound as the other.

14 But the Pharisees went out and consulted to-
 gether against Jesus, that they might destroy him.
 15 But he, perceiving it, withdrew thence. And many
 16 followed him; and he cured them all, and admon-
 17 ished them that they were not to make him known;
 that there might be fulfilled that which was spoken
 through Isaiah the prophet, saying,

18 'Behold, my servant whom I chose;
 My beloved, on whom my soul set its delight;
 I will put my Spirit upon him,
 And he will declare judgement unto the Gen-
 tiles.

19 He will not strive nor cry aloud;
 Neither will any one hear his voice in the
 streets.

20 A bruised reed he will not break,
 And smoking flax he will not quench,
 Till he urge forth the judgement unto victory.
 21 And on his name Gentiles will set their hope.'

22 Then was brought to him one possessed by a
 demon, blind and dumb; and he cured him, so that
 23 the dumb man spoke and saw. And all the multi-
 tudes were amazed and said, Can this be the son of
 24 David?—But when the Pharisees heard it, they
 said, This man doth not cast out demons except by
 25 Beelzebub, prince of the demons.—But, knowing
 their thoughts, he said to them, Every kingdom
 divided against itself is brought to desolation;
 and every city or house divided against itself will
 26 not stand. And if Satan casteth out Satan,
 he is divided against himself; how then shall his

kingdom stand? And if I by Beelzebub cast out 27
 demons, by whom do your sons cast them out?
 therefore they shall be your judges. But if by the 28
 Spirit of God I cast out demons, surely the kingdom
 of God hath come upon you. Or how can any one 29
 enter the strong man's house, and plunder his goods,
 unless he first bind the strong man? and then he
 will plunder his house. He that is not with me is 30
 against me; and he that gathereth not with me
 scattereth. Therefore I say to you, Every sin and 31
 blasphemy will be forgiven to men; but the blas-
 phemy against the Spirit will not be forgiven. And 32
 whosoever shall speak a word against the Son of
 man, it shall be forgiven him; but whosoever shall
 speak against the Holy Spirit, it will not be for-
 given him, neither in this age, nor in the age to
 come. Either call¹ the tree good and its fruit good; 33
 or call the tree worthless and its fruit worthless;
 for by the fruit the tree is known. Brood of vipers! 34
 how can ye, evil as ye are, speak good things? for
 out of the abundance of the heart the mouth
 speaketh. A good man out of his good treasure 35
 putteth forth good things; and an evil man out of
 his evil treasure putteth forth evil things. But I 36
 say to you that every idle saying that men shall
 speak, they shall render account thereof in the day
 of judgement; for by reason of thy words thou wilt 37
 be pronounced righteous, and by reason of thy
 words thou wilt be condemned.

Then certain of the scribes and Pharisees 38
 answered him, saying, Master, we would see a sign
 from thee.—But he answered and said to them, 39
 A wicked and adulterous generation seeketh after a
 sign; and no sign shall be given it, except the
 sign of Jonah the prophet; for even as Jonah was 40
 three days and three nights in the sea-monster's²
 belly, so will the Son of man be three days and
 three nights in the heart of the earth. Men of 41
 Nineveh will rise up in the judgement with this
 generation, and will condemn it; for they repented
 at the preaching of Jonah; and, behold, something
 greater than Jonah is here. A queen of the south 42
 will rise in the judgement with this generation, and

¹ Make (A.V.); our colloquial 'make out.' ² Greek, ketos (one of the cetacea).

will condemn it ; for she came from the ends of the earth to hear the wisdom of Solomon ; and, behold, something greater than Solomon is here.

43 But when the unclean spirit hath gone out from a man, it passeth through waterless places, seeking
44 rest, and findeth none. Then it saith, ' I will return to my house whence I came out ' ; and when it hath come, it findeth it standing idle, and swept,
45 and garnished. Then it goeth, and taketh with it seven other spirits more wicked than itself ; and they enter in, and settle there ; and the last state of that man becomes worse than the first. So shall it be also to this evil generation.

46 While he was yet speaking to the multitudes, behold, his mother and his brothers¹ were standing
47 outside, seeking to speak to him. And some one said to him, Behold, thy mother and thy brothers
48 are standing outside, seeking to speak to thee.—But he answered and said to him that told him, Who is
49 my mother, and who are my brothers ?—And he stretched forth his hand towards his disciples, and
50 said, Behold, my mother and my brothers ! for whosoever shall do the will of my Father who is in heaven, he is brother to me, and sister, and mother.

13 On that day Jesus went out of the house, and
2 sat by the seaside. And there were gathered together unto him great multitudes, so that he got into a boat, and sat ; and all the multitude were
3 standing on the beach. And he spoke to them many things in parables, saying ;

4 Behold, the sower went forth to sow ; and, as he sowed, some seeds fell by the wayside, and the
5 birds came and devoured them ; and others fell upon the rocky places, where they had not much earth, and straightway they sprang up, because
6 they had no depth of earth ; but when the sun rose, they were scorched, and because they had no root,
7 they withered away ; and others fell upon the thorns, and the thorns grew up and choked them ;
8 and others fell upon the good ground, and were

¹ Brethren (A.V.). Whether these were children of Joseph by a former marriage, or were children of Joseph and Mary, is matter of argument. But, anyhow, ' brothers ' (as ' sisters ' in xiii. 56) is the proper rendering.

yielding fruit, one a hundredfold, another sixty,
another thirty. He that hath ears, let him hear. 9

And the disciples came up and said to him, Why 10
speakest thou to them in parables?—And he 11
answered and said, To you it hath been given to
know the mysteries of the kingdom of heaven, but to
them it hath not been given. For whosoever hath,¹ 12
to him shall be given, and given in abundance; but
whosoever hath not,¹ from him shall be taken away
even that which he hath. This is why I speak to 13
them in parables; because seeing they see not, and
hearing they hear not, neither do they understand.
And there is being filled up to them the prophecy of 14
Isaiah, which saith,

'By hearing ye will hear, and ye will not
understand;

And seeing ye will see, and ye will not per-
ceive;

For this people's heart hath waxed gross, 15
And with their ears they have grown dull of
hearing,

And their eyes they have closed;

Lest at any time they should perceive with
their eyes,

And hear with their ears,

And understand with their heart, and should
turn back,

And I should heal them.'

But as for you, blessed are your eyes, for they see; 16
and your ears, for they hear. For, verily, I say to 17
you, many prophets and righteous men longed to
see the things that ye see, and saw them not; and
to hear the things that ye hear, and heard them not.
Hear ye therefore the parable of the sower; 18

When any one heareth the word of the kingdom, 19
and understandeth it not, the evil one cometh and
snatcheth away that which hath been sown in his
heart; this man is the seed sown by the wayside.
But the seed sown upon the rocky places; this is 20
he that heareth the word and straightway with joy
receiveth it, but he hath no root in himself, yet he 21
lasteth for a while; but when tribulation or perse-
cution ariseth because of the word, straightway he

¹ Proverbial way of speaking of 'rich' or 'destitute' as to any
matter in question.

22 stumbleth. But the seed sown into the thorns ; this
is he that heareth the word, and the care of the
world and the deceitfulness of riches choke the
23 word, and he becometh unfruitful. But the seed
sown upon the good ground ; this is he that heareth
the word and understandeth it, who indeed beareth
fruit, and bringeth forth, one a hundredfold,
another sixty, another thirty.

24 Another parable he set forth to them, saying ;
The kingdom of heaven hath taken the likeness
25 of a man that sowed good seed in his field ; but
while men slept, his enemy came and sowed tares¹
26 also among the wheat, and went his way. But
when the blade sprouted, and formed fruit, then
27 were seen the tares also. And the servants² of the
householder came up and said to him, ' Sir, didst
not thou sow good seed in thy field ? whence then
28 hath it tares ? ' And he said to them, ' An enemy
did this.' But the servants say to him, ' Wouldst
29 thou then that we go and gather them up ? ' But
he saith to them, ' Nay ; lest haply while ye gather
up the tares, ye root out the wheat with them.
30 Leave both to grow together until the harvest ; and
at harvest-time I will say to the reapers, Gather up
first the tares, and bind them into bundles to burn
them ; but the wheat, gather it into my barn.'

31 Another parable he set forth to them, saying, The
kingdom of heaven is like a grain of mustard seed,
32 which a man took and sowed in his field ; which
indeed is the least of all the seeds ; but when it hath
grown, it is the greatest of the herbs, and becomes a
tree, so that the birds of the air come and shelter in
its branches.

33 Another parable he spoke to them ; The kingdom
of heaven is like leaven, which a woman took and
hid in three measures of meal, till it was all leavened.

34 All these things Jesus spoke in parables to the multi-
tudes ; and without a parable he used not to speak
35 anything to them ; that there might be fulfilled that
which was spoken through the prophet, saying,

' I will open my mouth in parables ;

I will utter things kept secret since the
foundation.'³

¹ The darnel (*Lolium temulentum*). ² *Lit.* bondmen. ³ Some
MSS. add, ' of the world.'

Then he left the multitudes, and went into the house; and his disciples came up to him, saying, Explain to us the parable of the tares of the field.— And he answered and said, He that soweth the good seed is the Son of man; the field is the world; the good seed, these are the sons of the kingdom; the tares are the sons of the evil one; the enemy that sowed them is the devil; the harvest is the end of the world; the reapers are angels. Therefore as the tares are gathered up and are burnt with fire, so will it be in the end of the world. The Son of man will send forth his angels, and they will gather out of his kingdom all stumbling-blocks, and them that work iniquity, and will cast them into the furnace of fire; there there will be the weeping, and the gnashing of teeth. Then the righteous will shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

The kingdom of heaven is like treasure hidden in a field, which treasure a man found and hid; and for joy thereof he goeth and selleth whatsoever he hath, and buyeth that field.

Again, the kingdom of heaven is like a merchant seeking beautiful pearls; but having found one pearl, of great price, he went away and sold every thing that he had, and bought it.

Again, the kingdom of heaven is like a drag-net cast into the sea and gathering of every kind; which, when it was filled, they drew up on to the beach; and sitting down they gathered the good into vessels, but the worthless they threw away. So it will be in the end of the world; the angels will come forth and will separate the evil from among the righteous, and will cast them into the furnace of fire; there there will be the weeping, and the gnashing of teeth.

Did ye understand all these things?—They say to him, Yea.—And he said to them, This is why every scribe that hath become a disciple of the kingdom of heaven is like a man, a householder, one that putteth forth out of his treasure things new and old.

And it came to pass when Jesus had finished these parables, he departed thence. And coming into his native place, he began to teach them in their

synagogue, so that they were astonished and said, Whence hath he this wisdom, and these mighty
 55 works ? Is not this the carpenter's son ? is not his mother called Mary ? and are not his brothers called James, and Joseph, and Simon, and Judas ?
 56 and his sisters, are they not all with us ? Whence
 57 then hath he all these things ?—And they took offence about him. But Jesus said to them, A prophet is not without honour, except in his native
 58 place, and in his own house.—And he did not many mighty works there, because of their unbelief.

14 At that season Herod the tetrarch heard what
 2 was reported of Jesus ; and he said to his attendants, This is John the Baptist ; he hath risen from the dead, and therefore these powers are working in
 3 him.—For Herod had seized John, and bound him, and had him put away into prison, on account of
 4 Herodias, his brother Philip's wife ; for John said to him, It is not lawful for thee to have her.—
 5 And wishing to kill him, he feared the multitude,
 6 because they accounted him a prophet. But when Herod's birthday came, Herodias's daughter danced
 7 before the company, and pleased Herod. Whereupon he promised with an oath to give her whatso-
 8 ever she might ask. And she, urged on by her mother, saith, Give me here on a dish the head of
 9 John the Baptist.—And the king, grieved as he was, yet for the sake of his oaths and of them that sat at
 10 table with him, commanded it to be given. And he
 11 sent and beheaded John in the prison. And his head was brought on a dish and given to the
 12 damsel ; and she took it to her mother. And his disciples came, and took up the corpse, and buried
 13 him, and went and took word to Jesus. But when Jesus heard of it, he withdrew thence in a boat, into a desert place apart. And the multitudes hearing
 14 of it followed him by land from the cities. And he went forth, and saw a great multitude, and had compassion on them, and cured their sick.

15 Now when evening had come, his disciples came to him, saying, This is a desert place, and the hour is now past ; therefore send away the multitudes, that they may go off into the villages and buy them-
 16 selves food.—But Jesus said to them, They need
 17 not go away ; give ye them to eat.—But they say

to him, We have here but five loaves and two fishes.—But he said, Bring them hither to me.— 18
And he commanded the multitudes to sit down on 19
the grass; and he took the five loaves and the two fishes, and looking up into heaven he blessed, and broke and gave the loaves to his disciples, but the disciples gave to the multitudes. And they all ate 20
and were satisfied; and they picked up the broken pieces that remained over, twelve baskets full. Now 21
they that had eaten were about five thousand men, besides women and children.

And straightway he constrained the disciples to 22
get into the boat, and to go before him to the other side, till he should send the multitudes away. And 23
when he had sent them away, he went up on to the mountain apart to pray; and when evening was come, he was there alone. But the boat was now 24
many furlongs from the land,¹ tossed by the waves; for the wind was contrary. But in the fourth watch 25
of the night he went unto them, walking over the sea. But the disciples seeing him walking on the 26
sea, were troubled, saying, It is a ghost!²—And they cried out for fear. But straightway Jesus 27
spoke to them, saying, Be of good cheer, it is I; fear not.—But Peter answered him and said, Lord, if it 28
is thou, bid me come to thee over the waters.—And 29
he said, Come.—And Peter went down from the boat and walked over the waters, and went³ unto Jesus. But observing the wind, he feared; and begin- 30
ning to sink he cried out, saying, Lord, save me! —But straightway Jesus stretched forth his hand, 31
and took hold of him, and saith to him, O thou of little faith, wherefore didst thou doubt?—And 32
when they had gone up into the boat, the wind ceased. But they that were in the boat worshipped 33
him, saying, Truly God's Son thou art!

And crossing over they came to the land, unto 34
Gennesaret. And the men of that place recognized 35
him, and sent into all that region, and brought to him all that were ill; and they kept beseeching him 36
that they might touch but the fringe of his cloak; and as many as touched were perfectly saved.

Then there come to Jesus from Jerusalem Phari- 15

¹ Some MSS., 'was now in the midst of the sea.' ² Lit. a phantasm. ³ Some MSS., 'to go.'

- 2 sees and scribes, saying, Why do thy disciples transgress the tradition of the elders? for they do not
3 wash their hands whenever they take food.¹—But he answered and said to them, And why do you transgress the commandment of God because of
4 your tradition? For God said, 'Honour thy father and thy mother', and, 'He that curseth father or
5 mother, let him die the death'; whereas you say, 'Whosoever shall say to his father or his mother, That wherewith thou mightest have been benefited
6 by me is a Gift; he shall not honour his father or his mother'; and ye have annulled the word² of
7 God because of your tradition. Hypocrites! well did Isaiah prophesy of you, saying,
8 'This people honoureth me with their lips;
But their heart is far away from me:
9 But in vain do they worship me,
Teaching for doctrines, precepts of men.'
10 And calling to him the multitude he said to them,
11 Hear and understand; not that which entereth into the mouth defileth a man; but that which proceedeth out of the mouth, that defileth a man.
12 Then the disciples coming up say to him, Knowest thou that the Pharisees were offended; when they
13 heard that saying?—But he answered and said, Every plant that my heavenly Father did not plant,
14 will be rooted out. Let them alone; blind guides they are of blind men; but if a blind man be
15 guiding a blind man, both will fall into a pit.—But Peter answered and said to him, Explain to us the
16 parable.—And he said, Are even you still without
17 understanding? Do ye not perceive that whatsoever goeth into the mouth passeth into the belly,
18 and is cast out into the draught? But the things that proceed out of the mouth, out of the heart they come forth; and it is they that defile a man.
19 For out of the heart come forth wicked thoughts, murders, adulteries, fornications, thefts, false witness, slanders; these are the things that defile a man; but to eat with unwashed hands doth not defile a man.
21 And Jesus went out thence, and withdrew into the region of Tyre and Sidon. And, behold, a woman, a Canaanite, came out from that district,

¹ Lit. eat bread.

² Some MSS., 'the law.'

and was crying, saying, Have mercy on me, Lord, thou son of David! my daughter is sorely beset by a demon.—But he answered her not a word. And his disciples came up and began to beg him, saying, Send her away, for she crieth after us.—But he answered and said, I was not sent except to the lost sheep of the house of Israel.—But she came and began to worship him, saying, Lord, help me! —But he answered and said, It is not seemly to take the children's bread and to throw it to the dogs.¹ —But she said, True, Lord; for even the dogs¹ eat of the crumbs that fall from their masters' table.—Then Jesus answered and said to her, O woman, great is thy faith; be it done unto thee even as thou wilt.—And from that hour her daughter was healed.

And Jesus departed thence, and went along the sea of Galilee; and he went up on to the mountain, and was sitting there. And great multitudes came up to him, having with them persons that were lame, maimed, blind, dumb, and many others; and they laid them down at his feet, and he cured them; insomuch that the multitude wondered, when they saw dumb persons speaking, maimed restored, and lame walking, and blind seeing; and they glorified the God of Israel.

But Jesus calling his disciples to him said, I have compassion on the multitude, because they have been with me now three days and have nothing to eat; and I am unwilling to send them away fasting, lest haply they faint on the road.—And the disciples say to him, Whence in a desert can we get loaves enough to satisfy so great a multitude?—And Jesus saith to them, How many loaves have ye?—And they said, Seven and a few small fishes.—And he bade the multitude to sit down on the ground; and he took the seven loaves and the fishes, and gave thanks, and broke, and began giving to the disciples, but the disciples gave to the multitudes. And they all ate and were satisfied; and they picked up the broken pieces that remained over, seven frails² full. Now they that had eaten were four thousand men, besides women and children. And he sent away the multitudes, and got

¹ Lit. puppies. ² Or fish-baskets.

into the boat, and went unto the district of Magadan.¹

16 And the Pharisees and Sadducees came up, and testing him asked him to show them a sign out of the heaven. But he answered and said to them,² When evening hath come, ye say, 'Fair weather! for the heaven is red'; and in the morning, 'Foul weather to-day! for the heaven is red and louring'. The face of the heaven ye know how to discern; but the signs of the times ye cannot discern. 4 An evil and adulterous generation seeketh for a sign; and no sign shall be given it but the sign of Jonah.—And he left them and departed.

5 And the disciples, when they came to the other side, forgot to take bread. But Jesus said to them, Take heed and beware of the leaven of the Pharisees and Sadducees.—But they began to reason among themselves, saying, It is because we took no bread. 8 —But Jesus, getting to know it, said, O ye of little faith, why do ye reason among yourselves, because ye have no bread? Do ye not yet perceive, nor remember the five loaves of the five thousand, and how many baskets ye took up? nor the seven loaves of the four thousand, and how many frails ye took up? How is it ye do not perceive that I was not speaking to you about bread? But beware of the leaven of the Pharisees and Sadducees.— 12 Then they understood that he bade them beware, not of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

13 Now Jesus, having come into the region of Caesarea Philippi, began to ask his disciples, saying, Who do men say that the Son of man is?— 14 And they said, Some say, John the Baptist; but others, Elijah; and others, Jeremiah, or one of the prophets.—He saith to them, But ye, who say ye that I am?—And Simon Peter answered and said, Thou art the Christ, the Son of the living God.— 17 And Jesus answered and said to him, Blessed art thou, Simon Bar-Jonah;³ for flesh and blood hath not revealed it to thee, but my Father who is in heaven. But I also, I say to thee that thou art

¹ Some MSS., 'Magdala.' ² Some MSS. omit, 'When . . . ' (end of verse 3). ³ i.e. son of Jonah (Bar=son, as in Bar-nabas, Bar-timæus; like our John-son, etc.).

Peter¹; and upon this rock² I will build my church³; and the gates of Hades shall have no strength against it.⁴ I will give to thee the keys of 19 the kingdom of heaven; and whatsoever thou shalt forbid⁵ on earth will thereupon be forbidden⁶ in heaven; and whatsoever thou shalt allow⁶ on earth will thereupon be allowed⁶ in heaven.—Then he 20 admonished the disciples to tell no one that he was the Christ.

From that time Jesus Christ⁷ began to show his 21 disciples that he must set out for Jerusalem, and suffer many things from the elders⁸ and high priests and scribes, and be killed, and on the third day be raised. And Peter took him aside, and began to 22 rebuke him, saying, God have mercy on thee, Lord! this will never happen unto thee.—But he turned 23 and said to Peter, Get behind me, Satan! thou art a stumbling-block to me; for thou mindest not the things of God, but the things of men. Then said 24 Jesus unto his disciples, If any one wisheth to come after me, let him deny himself, and take up his cross, and follow me. For whosoever wisheth to 25 save his life, will lose it; but whosoever shall lose his life for my sake, shall find it. For, what will a 26 man be profited, if he shall gain the whole world, but forfeit his life? Or what will a man give in exchange for his life? For the Son of man is to come 27 in the glory of his Father with his angels; and then he will render to each according to his conduct. Verily, I say to you, there are some of them that 28 stand here, who will not taste of death, till they have seen the Son of man coming in his kingdom.

And six days afterwards Jesus taketh with him 17 Peter, and James, and John his brother, and leadeth them up on to a high mountain apart; and 2 he was transfigured before them, and his face shone as the sun, but his garments became white as the light. And, behold, there appeared to them Moses 3

¹ i. e. a piece of rock (petros). ² Greek, petra. ³ Or congregation, assembly (Greek, ecclesia—called out, summoned), and elsewhere. ⁴ Shall not prevail against it (A.V.). ⁵ Or bind (bound). ⁶ Or loose (loosed). ⁷ Some MSS. omit, 'Christ.' ⁸ The Greek word (presbyteros) means (a) an older man (b) an 'elder' holding some rank or office (the idea of age being lost, as in our word Senator).

- 4 and Elijah, talking together with him. But Peter answered and said to Jesus, Lord, it is well that we are here; if thou wilt, I will make here three tabernacles;¹ one for thee, and one for Moses, and
 5 one for Elijah.—While he was yet speaking, behold, a bright cloud overshadowed them; and, behold, a voice out of the cloud, saying, This is my Son, the beloved, on whom I set my delight; hearken to
 6 him.—And the disciples hearing it fell on their faces, and feared exceedingly. And Jesus came near and touched them and said, Rise, and be not afraid.—
 8 But lifting up their eyes, they saw no one except
 9 Jesus himself only. And as they were coming down from the mountain Jesus charged them, saying, Tell no one the vision, until the Son of man be
 10 raised from the dead.—And the disciples asked him, saying, Why then do the scribes say that Elijah
 11 must first come?—But he answered and said, Elijah indeed cometh, and will restore all things;
 12 but I say unto you, that Elijah hath come already, and they did not recognize him, but did with him whatsoever they would. Likewise also the Son of
 13 man is to suffer at their hands.—Then the disciples understood that he had spoken to them of John the Baptist.
- 14 And when they had come unto the multitude, there came up to him a man, kneeling to him, and
 15 saying, Lord, have mercy upon my son, for he is a lunatic² and in sad case; for often he falleth into
 16 the fire, and often into the water. And I brought him to thy disciples, and they could not cure him.
 17 —But Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I bear with you? bring him hither
 18 to me.—And Jesus rebuked the demon, and it came out from the boy; and from that hour the boy was
 19 cured. Then the disciples went up to Jesus privately, and said, Why could not we cast it out?—
 20 But he saith to them, Because of your little faith; for, verily, I say to you, if ye have faith as a grain of mustard seed, ye will say to this mountain, ‘Remove hence to yonder place’, and it will remove, and nothing will be impossible to you.³

¹ Or booths. ² Or epileptic. ³ Some MSS. add verse 21, ‘But this kind goeth not out except by prayer and fasting.’

Now while they were gathering together¹ in 22
Galilee, Jesus said to them, The Son of man is to be
delivered into the hands of men; and they will kill 23
him, and the third day he will be raised.—And they
were exceedingly sorry.

Now when they had come to Capernaum, the col- 24
lectors of the half-shekel² came up to Peter, and
said, Doth not your master pay the half-shekel?—
He saith, Yea.—And when he had come into the 25
house, Jesus spoke first to him, saying, What
thinkest thou, Simon? from whom do the kings of
the earth take customs or poll-tax? from their own
sons? or from aliens?—And when he had said, 26
From aliens, Jesus said to him, Therefore the sons
are free; yet, lest we should cause them to stumble, 27
go to the sea, and cast a hook, and take up the first
fish that cometh up, and on opening its mouth thou
wilt find a shekel; ³ take that, and give it to them
for me and thee.

At that hour the disciples went up to Jesus, say- 18
ing, Who then is greatest in the kingdom of heaven?
—And calling a little child to him, he set him in the 2
midst of them, and said, Verily, I say to you, unless 3
ye turn, and become like the little children, ye shall
not enter into the kingdom of heaven. Therefore 4
whosoever shall humble himself as this little child
is the greatest in the kingdom of heaven. And whoso 5
shall receive one such little child in my name, me
he receiveth; but whoso shall cause to stumble one 6
of these little ones that believe on me, it is expedient
for him that a big millstone should be hung about
his neck, and that he should be sunk in the depth of
the sea. Alas for the world, because of occasions 7
of stumbling! for it must needs be that the occa-
sions come; yet alas for the man through whom the
occasion cometh! But if thy hand or thy foot 8
causeth thee to stumble, cut it off, and cast it from
thee; it is better for thee to enter into life, maimed
or halt, than, having two hands or two feet, to be
cast into the eternal⁴ fire. And if thine eye causeth 9
thee to stumble, pluck it out, and cast it from thee;

¹ Some MSS., 'while they abode.' ² The temple-tax; Greek, didrachma (about two shillings); see Exodus xxx. 13. ³ Lit. a stater, a silver coin = 4 Attic drachmas or 4 denarii (see last note).
⁴ Lit. age-long (æonian), and elsewhere.

it is better for thee, with one eye, to enter into life,
 than, having two eyes, to be cast into the hell of
 10 fire. See that ye despise not one of these little ones ;
 for I say to you, Their angels in heaven ever behold
 12 the face of my Father who is in heaven.¹ What
 think ye ? if any man hath a hundred sheep, and
 one of them go astray, will he not leave the ninety
 and nine upon the mountains, and doth he not go
 13 and seek the one that strayeth ? And if so be that
 he find it, verily, I say to you, he rejoiceth more
 over it than over the ninety and nine that have not
 14 strayed. Even so it is not the will of your Father
 who is in heaven, that one of these little ones should
 15 perish. But if thy brother sin,² go, reprove him
 between thee and him alone ; if he hearken to thee,
 16 thou hast won thy brother. But if he hearken not,
 take with thee one or two more, that at the mouth
 of two witnesses or three every word may be con-
 17 firmed. But if he refuse to hear them, tell it to the
 church ; but if he refuse to hear the church also,
 let him be to thee as a Gentile or a tax-gatherer.
 18 Verily, I say to you, whatsoever things ye shall for-
 bid³ on earth, will thereupon be forbidden⁴ in heaven ;
 and whatsoever things ye shall allow⁵ on earth, will
 19 thereupon be allowed⁶ in heaven. Verily, I say to
 you further, if two of you shall agree on earth
 touching any matter that they shall ask, it shall
 come to pass for them from my Father who is in
 20 heaven. For where two or three are gathered to-
 gether in my name, there am I in the midst of them.
 21 Then Peter went up and said to him, Lord, how
 often shall my brother sin against me, and I forgive
 22 him ? until seven times ?—Jesus saith to him, I do
 not say to thee, Until seven times, but, Until
 23 seventy seven times.⁷ This is why the kingdom of
 heaven hath taken the likeness of a man, a king,
 who desired to make a reckoning with his servants.⁸
 24 But when he began to reckon, there was brought to
 25 him one who owed ten thousand talents.⁹ But as
 he could not pay, the lord commanded that he

¹ Some MSS. add verse 11, ' For the Son of man came to save that which was lost.' ² Some MSS. add, ' against thee.' ³ Or bind, bound. ⁴ Or loose, loosed. ⁵ Perhaps, until seventy times seven (see Gen. iv. 24). ⁶ Lit. bondmen (and throughout). ⁷ A talent = about £100.

should be sold, and the wife, and the children, and
all that he had, and payment be made. 'The servant 26
therefore fell down, and began to worship him, say-
ing, 'Have patience with me, and I will pay thee all.'
And the lord of that servant, moved with com- 27
passion, released him, and forgave him the loan.
But that servant went out and found one of his 28
fellow-servants, one who owed him a hundred shil-
lings;¹ and he seized him and held him by the
throat, saying, 'Pay whatever thou owest.' His 29
fellow-servant therefore fell down, and began to
beseech him, saying, 'Have patience with me, and
I will pay thee.' But he would not; but went away, 30
and cast him into prison, until he should pay what
was due. His fellow-servants therefore, seeing 31
what had happened, were exceedingly sorry, and
went and informed their lord of all that had hap-
pened. Then his lord called him, and saith to him, 32
'Thou wicked servant, all that debt I forgave thee,
because thou besoughtest me; shouldst not thou 33
also have had mercy on thy fellow-servant, even as
I had mercy on thee?' And in his anger his lord 34
delivered him to the torturers, till he should pay all
that was due to him. So also my heavenly Father 35
will do to you, if ye from your hearts forgive not
each his brother.

And it came to pass when Jesus had finished these 19
sayings, he departed from Galilee, and went into the
district of Judæa beyond the Jordan; and great 2
multitudes followed him, and he cured them there.

And there came up to him some Pharisees, test- 3
ing him, and saying, Is it lawful to put away one's
wife for every cause?—And he answered and said, 4
Did ye never read that the Creator made them from
the beginning 'a male and a female,' and said, 'For 5
this cause a man shall leave his father and his
mother, and shall cleave to his wife; and the two
shall become one flesh?' So then they are no longer 6
two, but one flesh; therefore, what God joined to-
gether, let not man put asunder.—They say to him, 7
Why then did Moses command to give a written

¹ *Lit.* denarii. The denarius was a Roman coin, of silver, about the size of our sixpence, the common daily wage of a labouring man in those times (xx. 2)

- 8 notice of divorcement, and to put her away?—He
saith to them, Moses, looking to your hardness of
heart, permitted you to put away your wives, but it
9 hath not been so from the beginning. But I say to
you, Whosoever shall put away his wife, not doing
it for unchastity, and shall marry another, com-
10 mitteth adultery.¹—The disciples say to him, If the
case of the man with his wife is so, it is not
11 expedient to marry.—But he said to them, Not all
men can receive this saying, but those to whom it
12 hath been given to do so. For there are eunuchs,
they that were so born from their mothers' wombs;
and there are eunuchs, they that were made eunuchs
by men; and there are eunuchs, they that have
made themselves eunuchs for the kingdom of
heaven's sake. He that is able to receive it, let
him receive it.
- 13 Then were brought to him little children, that he
should lay his hands on them, and pray; but the
14 disciples rebuked them. But Jesus said, Suffer the
little children, and hinder them not, to come unto
me; for to such belongeth² the kingdom of heaven.
15 —And he laid his hands on them, and departed
thence.
- 16 And, behold, one came up to him, and said,
Master, what good thing shall I do, that I may
17 obtain life eternal?—And he said to him, Why
askest thou me as to what is good? One there is,
who is good;³ but, if thou wouldst enter into life,
18 keep the commandments.—He saith to him, Which?
—And Jesus said, This, 'Thou shalt not murder';
'Thou shalt not commit adultery'; 'Thou shalt
not steal'; 'Thou shalt not bear false witness';
19 'Honour thy father and thy mother'; and, 'Thou
20 shalt love thy neighbour as thyself'.—The young
man saith to him, All these things I have kept;
21 what lack I yet?—Jesus said to him, If thou
wouldst be perfect, go thy way, sell what thou hast,
and give to poor persons, and thou shalt have
22 treasure in heaven; and come, follow me.—But when
the young man heard the saying, he went away

¹ Some MSS. add, 'and he that marries a woman that has been put away commits adultery.' ² For construction, see v. 3. A.V. reads, 'for of such is.' ³ Some MSS., 'Why callest thou me good? none is good save one, even God.'

sorrowful; for he was one that had great possessions. But Jesus said to his disciples, Verily, I say 23
to you, with difficulty will a rich man enter into the
kingdom of heaven. And, further, I say to you, it 24
is easier for a camel to enter in through the eye of a
needle, than for a rich man to enter into the kingdom
of God.—But when the disciples heard it, they were 25
exceedingly astonished, saying, Who, then, can be
saved?—But Jesus looked upon them, and said, 26
With men this is impossible; but with God all
things are possible.—Then Peter answered and said 27
to him, Lo, we left all things, and followed thee;
what, then, shall we have?—And Jesus said to 28
them, Verily, I say to you, in the regeneration¹
when the Son of man shall take his seat on the
throne of his glory, you who followed me shall
yourselves also sit on twelve thrones, judging the
twelve tribes of Israel. And every one that left 29
houses, or brothers, or sisters, or father, or mother,
or children, or lands, for my name's sake, he shall
receive manifold more,² and shall inherit life
eternal. But many first will be last, and last first. 30
For the kingdom of heaven is like unto a man, a 20
householder, one who went out early in the morning
to hire labourers into his vineyard. And having 2
agreed with the labourers for a shilling³ a day, he
sent them into his vineyard. And he went out 3
about the third hour, and saw others standing in
the market-place, doing nothing; and to them he 4
said, 'Go ye also into the vineyard, and whatsoever
is right I will give you.' And they went their way.
And again he went out, about the sixth and the 5
ninth hour, and did likewise. And about the 6
eleventh hour he went out and found others stand-
ing, and saith to them, 'Why have ye been standing
here all the day, doing nothing?' They say to 7
him, 'Because no one hired us.' He saith to them,
'Go ye also into the vineyard.' But when evening 8
had come, the master of the vineyard saith to his
steward, 'Call the labourers, and pay their hire,
beginning with the last even on to the first.' Now when 9
they of the eleventh hour came, they received each
a shilling. And when the first came, they thought 10

¹ Or new birth. ² Some MSS., 'a hundredfold.' ³ Greek, denarius; note to xviii. 28.

that they would receive more; and they also
 11 received each his shilling. But when they received it,
 12 they began to murmur against the householder, saying, 'These last did one hour's work, and thou hast made them equal unto us who bore the burden of
 13 the day and the scorching heat.' But he answered one of them and said, 'Friend, I do thee no wrong;
 14 didst not thou agree with me for a shilling? Take up what is thine, and go thy way; nay, I choose to
 15 give to this the last even as to thee. Is not it lawful for me to do what I will with mine own? Or art
 16 thou envious¹ because I am kind?' So the last will be first, and the first last.²

17 Now as Jesus was about to go up to Jerusalem, he took the twelve aside by themselves; and on the
 18 way he said to them, Behold, we are going up to Jerusalem; and the Son of man will be delivered to the high priests and scribes, and they will condemn him to death, and will deliver him to the
 19 Gentiles, to mock, and to scourge, and to crucify; and the third day he will be raised.

20 Then there came up to him the mother of Zebedee's sons, with her sons, worshipping him, and asking something from him. And he said to her, What wouldst thou?—She saith to him, Command that these my two sons may sit, one at thy right hand, and one at thy left hand, in thy kingdom.—But
 21 Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am to drink?—
 22 They say to him, We are able.—He saith to them, My cup indeed ye shall drink; but to sit at my right hand and at the left hand, this is not mine to give; but it belongs to those for whom it hath been
 23 prepared by my Father.—And when the ten heard it, they were moved with indignation about the two
 24 brothers. But Jesus called them to him and said, Ye know that the rulers of the Gentiles lord it over them, and the great ones exercise authority over
 25 them. Not so is it among you; but whosoever would become great among you shall be your servant;
 26 and whosoever would be first among you shall be your bondman; even as the Son of man came not
 27 to be served, but to serve, and to give his life a ransom for many.

¹ *Lit.* is thine eye evil (envious)? ² Some MSS. add, 'for there are many called, but few chosen.'

to be served, but to serve, and to give his life a ransom for¹ many.

And as they went out from Jericho, a great multitude followed him. And, behold, two blind men sitting by the wayside, when they heard that Jesus was passing by, cried out, saying, Lord, have mercy on us, thou son of David.—But the multitude rebuked them, that they should hold their peace; but they cried out the louder, saying, Lord, have mercy on us, thou son of David.—And Jesus stopped, and called them and said, What would ye that I should do for you?—They say to him, Lord, that our eyes be opened.—And Jesus, moved with compassion, touched their eyes; and straightway they recovered their sight, and followed him.

And when they drew near to Jerusalem, and came to Bethphage, to the Mount of the Olive trees, then Jesus sent two disciples, saying to them, Go into the village opposite you, and straightway ye will find an ass tied, and a colt with her; loose them, and bring them to me. And if any one say anything to you, ye shall say, 'The Lord hath need of them'; and straightway he will send them.—Now this hath come to pass that there may be fulfilled that which was spoken through the prophet, saying,

'Tell ye the daughter of Zion,
Behold, thy king cometh to thee,
Meek, and sitting upon an ass,
And upon a colt the foal of an ass.'²

And the disciples went, and did even as Jesus had directed them; and they brought the ass and the colt, and put on them the cloaks; and he took his seat thereon. But the very great multitude spread their own cloaks in the way; but others were cutting branches from the trees and spreading them in the way. But the multitudes that went in front of him, and that followed, kept crying, saying,

'Hosanna³ to the son of David;
Blessed is he that cometh in the name of the Lord;
Hosanna in the highest!'

And when he came into Jerusalem, all the city was

¹ Or in exchange for. ² Lit. a yoke-bearer (the ass, the general beast of burden in the East). ³ Grant blessing (addressed to God).

- 11 stirred, saying, Who is this?—But the multitudes said, This is the prophet Jesus, who is from Nazareth of Galilee.
- 12 And Jesus entered into the temple,¹ and cast out all them that sold and bought in the temple; and he overturned the tables of the money-changers,
- 13 and the seats of them that sold the doves; and he saith to them, It is written, 'My house shall be called a house of prayer'; but you are making it a
- 14 robbers' den.—And blind persons and lame came to
- 15 him in the temple, and he cured them. But when the high priests and the scribes saw the wonderful things that he did, and the boys that were crying out in the temple, and saying, 'Hosanna to the son
- 16 of David'; they were moved with indignation, and said to him, Hearest thou what these say?—But Jesus saith to them, Yea; did ye never once read, 'Out of the mouth of infants and sucklings thou
- 17 hast perfected praise'?—And he left them and went forth out of the city to Bethany, and passed the night there.
- 18 Now, in the morning, as he returned to the city,
- 19 he hungered. And seeing a fig tree on the wayside, he went up to it, and found nothing thereon, except leaves only. And he saith to it, No fruit shall come from thee henceforward for ever;²—and immediately the fig tree withered away. And when the
- 20 disciples saw it, they marvelled, saying, How did
- 21 the fig tree immediately wither away?—But Jesus answered and said to them, Verily, I say to you, if ye have faith, and doubt not, ye shall not only do this of the fig tree, but even if ye shall say to this mountain, 'Be taken up and cast into the sea,' it
- 22 shall come to pass. And all things whatsoever ye shall ask in your prayer, believing, ye shall receive.
- 23 And when he had come into the temple, the high priests and the elders of the people came up to him as he was teaching, and said, By what authority doest thou these things? and who gave thee this
- 24 authority?—But Jesus answered and said to them, I also will ask you one question, which if ye tell me, I also will tell you by what authority I do these
- 25 things; the baptism of John, whence was it? from heaven, or from men?—But they began to reason

¹ Some MSS, add, 'of God.' ² *Lit.* for the age (and elsewhere).

among themselves, saying, If we say, 'From heaven,' he will say to us, 'Why then did ye not believe him?' but if we say, 'From men,' we fear 26 the multitude; for all hold John as a prophet.—And they answered Jesus and said, We do not know. 27 —And he on his part said to them, Neither do I tell you by what authority I do these things. But what 28 think ye? A man had two children; he went to the first and said, 'Child, go work to-day in the vineyard'; and he answered and said, 'I go, sir'; 29 and went not. And he went to the second, and said 30 likewise; but he answered and said, 'I will not'; afterwards he regretted it, and went. Which of the 31 two did the will of his father?—They say, 'The latter.—Jesus saith to them, Verily I say to you, that the tax-gatherers and the harlots are going before you into the kingdom of God. For John 32 came to you in the way of righteousness, and ye believed him not; but the tax-gatherers and the harlots believed him; whereas you, when ye had seen it, yet felt no after regret, that ye might believe him.

Hear another parable; there was a man, a house- 33 holder, one who planted a vineyard, and set a hedge round it, and dug a winepress in it, and built a tower; and he let it out to husbandmen, and went into another country. But when the fruit season 34 drew nigh, he sent his servants¹ unto the husbandmen, to receive his fruits. And the husbandmen 35 took his servants, and one they beat, another they killed, another they stoned. Again, he sent other 36 servants, more in number than the first, and they did to them likewise. But afterwards he sent unto 37 them his son, saying, 'They will reverence my son.' But when the husbandmen saw the son, they said 38 among themselves, 'This is the heir! come, let us kill him, and get his inheritance.' So they took him, 39 and threw him out of the vineyard, and killed him. Therefore, when the lord of the vineyard cometh, 40 what will he do to those husbandmen?—They say 41 to him, Wretches! he will wretchedly destroy them; and the vineyard he will let out to other husbandmen, men who will render him the fruits in their

¹ *Ld.* bondmen (and throughout the parable).

42 seasons.—Jesus saith to them, Did ye never once read in the scriptures,

‘ A stone which the builders rejected,
The same became the corner-stone ;
From the Lord came this corner-stone.
And it is marvellous in our eyes ’ ?

43 Therefore I say to you, The kingdom of God will be taken from you and will be given to a nation bringing forth the fruits thereof. And he that falleth on this stone will be broken to pieces ; but on whomsoever it shall fall, it will scatter him as dust.¹

45 And when the high priests and the Pharisees heard his parables, they perceived that he was speaking of them. And, though seeking to seize him, they feared the multitudes, because they took him for a prophet.

22 And Jesus answered and spoke again in parables to them, saying,

2 The kingdom of heaven hath taken the likeness of a man, a king, one who made a marriage-feast for his son, and sent out his servants² to call them that had been invited to the marriage-feast ; and they would not come. Again, he sent out other servants, saying, Tell them that have been invited, Behold, I have made ready my breakfast ; my oxen and my fatlings are slain, and all things are ready ; come to the marriage-feast. But they made light of it, and went off, one to his farm, another to his business ; but the rest seized his servants, and treated them shamefully, and killed them. But the king was angered, and sent his armies, and destroyed those murderers, and their city he burnt. Then he said to his servants, ‘ The wedding indeed is ready, but they that have been invited were not worthy ; go therefore into the crossings of the highways, and as many as ye shall find invite to the marriage-feast.’

10 And those servants went out into the highways, and gathered together all that they found, both evil and good ; and the wedding-chamber was filled with guests. But when the king went in to view the guests, he saw there a man that had not put on a wedding-garment ; and he saith to him, ‘ Friend, how camest thou in hither, not having a wedding-

¹ Some MSS. omit verse 44.

² Lit. bondmen (and throughout the parable).

garment? ' But the man was silenced. Then the 13
king said to the attendants, ' Bind him feet and
hands, and cast him forth into the darkness that is
outside; there there will be the weeping, and the
gnashing of teeth.' For many are called, but few 14
are chosen.

Then the Pharisees went and consulted together, 15
that they might ensnare him in talk. And they 16
send to him their disciples, with the Herodians, say-
ing, Master, we know that thou art true, and
teachest the way of God in truth, and carest not for
any one; for thou regardest not the person of men.
Tell us therefore, What thinkest thou? is it lawful 17
to pay poll-tax to Cæsar,¹ or not?—But Jesus, per- 18
ceiving their wickedness, said, Why test ye me, ye
hypocrites? Show me the poll-tax money.—And 19
they brought him a denarius.² And he saith to 20
them, Whose are this image and the superscrip-
tion?—They say, Cæsar's.—Then he saith to them, 21
Render therefore to Cæsar the things that are
Cæsar's; and to God the things that are God's.— 22
And when they had heard, they marvelled, and left
him and went their way.

On that day there came to him some Sadducees, 23
saying³ that there is no resurrection; and they
asked him, saying, Master, Moses said, ' If any one 24
die, having no children, his brother shall marry his
widow, and raise up issue unto his brother.' Now 25
there were with us seven brothers; and the first
married, and died, and, having no issue, he left his
wife to his brother; likewise the second also, and 26
the third, unto the seventh. But after them all the 27
woman died. In the resurrection, then, of which of 28
the seven will she be wife? for they all had her.—
But Jesus answered and said to them, Ye err, not 29
knowing the scriptures, nor the power of God. For 30
in the resurrection, they neither marry, nor are
given in marriage, but are as angels⁴ in heaven. But 31
as touching the resurrection of the dead, did ye
never read what was spoken to you by God, saying,
' I am the God of Abraham, and the God of Isaac, 32
and the God of Jacob ' ? He is the God, not of

¹ A title (=Czar) of the Roman emperor. ² Translated else-
where, ' shilling.' ³ Some MSS., ' they that say.' ⁴ Some MSS.
add, ' of God.'

33 dead men, but of living.—And when the multitudes heard, they were astonished at his teaching.

34 But the Pharisees, hearing that he had silenced
35 the Sadducees, gathered together. And one of them, a law-student,¹ asked a question, testing him,
36 Master, which is the great commandment in the
37 law?—And he said to him, 'Thou shalt love the Lord thy God with all thy heart, and with all thy
38 soul, and with all thy mind'; this is the great and
39 first commandment. There is a second like it, 'Thou
40 shalt love thy neighbour as thyself'. On these two commandments depend the whole law and the prophets.

41 Now when the Pharisees were gathered together,
42 Jesus asked them a question, saying, What think ye of the Christ? whose son is he?—They say to
43 him, The son of David.—He saith to them, How then doth David in the Spirit call him 'Lord', saying,

44 'The Lord said to my lord, Sit at my right hand,

Until I put thine enemies beneath thy feet'?

45 If David then calleth him 'Lord,' how is he his
46 son?—And no one could answer him a word; neither durst any one from that day forth ask him any more questions.

23 Then Jesus spoke to the multitudes and to his
2 disciples, saying, The scribes and the Pharisees sit²
3 on Moses' seat; all things, therefore, whatsoever they say to you, do and observe; but do not according to their works, for they say, and do not.
4 Yea, they bind heavy burdens, and lay them on men's shoulders; whereas they themselves will not
5 move them with their finger. But all their works they do to be seen by men; for they widen their
6 phylacteries,³ and enlarge their fringes, and love the best place at feasts, and the front seats in the
7 synagogues, and the greetings in the market-places,
8 and to be called by men, 'Rabbi'.⁴ But ye, be not ye called, 'Rabbi'; for one is your master, but
9 you all are brethren. And call no one upon the

¹ Lawyer (A.V.). ² *Lit.* sat down. ³ Or amulets; small leather cases containing passages of scripture, worn during prayer on forehead and left arm. The Greek word means literally, safe-guards, preservatives. ⁴ *i.e.* teacher, master.

earth your father; for one is your Father, the heavenly one. Neither be called leaders; for one is your leader, even the Christ. But he that is greatest of you shall be your servant. And whosoever shall exalt himself, shall be humbled; and whosoever shall humble himself, shall be exalted.

But alas for you, scribes and Pharisees, hypocrites! for ye shut the kingdom of heaven in men's faces; for you yourselves do not enter in, and them that are entering ye do not allow to enter.¹

Alas for you, scribes and Pharisees, hypocrites! for ye traverse sea and land to make a single convert;² and when he hath become one, ye make him twofold more a son of hell than yourselves.

Alas for you, blind guides! that say, 'Whosoever shall swear by the sanctuary, it is nothing; but whosoever shall swear by the gold of the sanctuary, he is bound'; fools and blind! for which is greater, the gold, or the sanctuary that hallowed the gold? and, 'Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is bound'; blind ones! for which is greater, the gift, or the altar that halloweth the gift? Therefore he that sweareth by the altar, sweareth by it and by all things that are thereon; and he that sweareth by the sanctuary, sweareth by it and by him that dwelleth therein; and he that sweareth by the heaven, sweareth by the throne of God and by him that sitteth thereon.

Alas for you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin; and ye have left undone the weightier matters of the law—justice and mercy and faithfulness; but these ye ought to have done, while not leaving the others undone. Blind guides! that strain out the gnat, but drink down the camel.

Alas for you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are filled from extortion and excess. Blind Pharisee! cleanse first the inside of the cup, that its outside also may become clean.

¹ Some MSS. give verse 14: 'Alas for you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers, therefore ye will receive a heavier sentence.'
² Or proselyte (new-comer).

- 27 Alas for you, scribes and Pharisees, hypocrites !
for ye are like whited sepulchres, such as outwardly
appear beautiful, but within are full of dead men's
28 bones and all uncleanness. Even so you also out-
wardly appear to men to be righteous, but within
ye are full of hypocrisy and iniquity.
- 29 Alas for you, scribes and Pharisees, hypocrites !
for ye build the sepulchres of the prophets, and
30 adorn the tombs of the righteous, and say, ' If we
had been in the days of our forefathers, we would
not have been their accomplices in the blood of the
31 prophets.' So then ye bear witness to yourselves that
ye are sons of them that murdered the prophets.
- 32 And you, fill ye up the measure of your fore-
33 fathers ! Serpents, brood of vipers ! how are ye to
34 escape from being sentenced to hell ? Therefore,
behold, I am sending unto you prophets and wise
men and scribes ; some of them ye will kill and
crucify, and some of them ye will scourge in your
35 synagogues and persecute from city to city, that
upon you may come all the righteous blood that is
~~shed upon the earth, from the blood of Abel the~~
righteous unto the blood of Zachariah (Barachiah's
son), whom ye murdered between the sanctuary and
36 the altar. Verily, I say to you, all these things will
come upon this generation.
- 37 Jerusalem, Jerusalem ! that killeth the prophets,
and stoneth them that are sent unto her !—how often
would I have gathered thy children together, even as
a hen gathereth her chicken under her wings—and ye
38 would not ! Behold, your house is left unto you.¹
39 For I say to you, ye shall not see me henceforth, till
ye shall say,
' Blessed is he that cometh in the name of the
Lord.'

- 24 And Jesus went out from the temple and was
going his way ; and his disciples came near to point
2 out to him the buildings of the temple. But he
answered and said to them, See ye not all these
things ? Verily, I say to you, there shall not be left
here stone upon stone, that will not be thrown down.
- 3 Now as he was sitting upon the Mount of the
Olive trees, the disciples came to him privately,

¹ Some MSS. add, ' desolate.'

saying, Tell us, when will these things be? and what is the sign of thy coming? and of the end of the world?—And Jesus answered and said to them, 4
Take heed lest any one seduce you. For many will 5
come in my name, saying, 'I am the Christ'; and many they will seduce. And ye will hear of wars 6
and rumours of wars; take heed, be not troubled; for they must come to pass, but the end is not yet. For nation will rise against nation, and kingdom 7
against kingdom; and there will be famines and earthquakes in divers places. But all these things 8
are the beginning of birth-pangs. Then they will 9
deliver you up unto affliction, and will kill you; and ye will be hated by all the nations for my name's sake. And then many will stumble, and will deliver 10
up one another, and will hate one another. And 11
many false prophets will arise, and will seduce many; and by reason of iniquity being multiplied, 12
the love of the many will grow cold. But he that 13
endureth to the end, he shall be saved. And this 14
gospel of the kingdom will be preached in the whole world for a testimony to all the nations; and then will come the end.

Therefore, when ye see the abomination of desola- 15
tion, which was spoken of through Daniel the prophet; when ye see it standing in a holy place— he that readeth, let him consider—then let them that 16
are in Judæa flee to the mountains; he that is on 17
the housetop, let him not go down to take the things out of his house; and he that is in the field, let him 18
not turn back to take his cloak. But alas for them 19
that are with child, and for them that give suck, in those days! But pray that your flight may not 20
happen in winter, nor yet on a sabbath; for then 21
there will be great tribulation, such as hath not come from the beginning of the world until now; no, nor ever again will come. And unless those days 22
had been shortened, no flesh would have been saved; but for the sake of the chosen, those days will be shortened. If any one shall then say to you, 23
'Behold! here is the Christ!'; or, 'Here he is!'; believe it not. For there will arise false christs and 24
false prophets, and they will show great signs, and wonders, so as to seduce, if possible, even the chosen. Behold, I have told you beforehand. 25

26 Therefore, if they shall say to you, ' Behold, he is
in the wilderness,' go not forth ; ' Behold, he is in
27 the inner chambers,' believe it not. For as the
lightning cometh forth from the east and appeareth
even unto the west, so will the coming of the Son of
28 man be. Wherever the carcase is, there will the
vultures be gathered together.

29 But immediately after the tribulation of those
days the sun will be darkened, and the moon will
not give her light, and the stars will fall from the
heaven, and the powers of the heavens will be
30 shaken ; and then will appear the sign of the Son
of man, in heaven. And then will all the tribes of
the earth wail ; and they shall see the Son of man
coming on the clouds of the heaven with power and
31 great glory. And he will send forth his angels with a
great trumpet, and they will gather together his
chosen from the four winds, from one end of the
heavens to the other.

32 Now from the fig tree learn its parable ; ' when its
branch hath now become tender, and is putting forth
33 the leaves, ye know that summer is nigh ; so also
you, when ye see all these things, know ye that he¹
34 is nigh, at the doors. Verily, I say to you, this
generation will not pass away, till all these things
35 have come to pass. The heaven and the earth will
pass away ; but my words will not pass away.
36 But of that day and hour no one knoweth ; even
the angels of heaven know not, neither knoweth
the Son,² but the Father only.

37 For as the days of Noah were, so will the coming
38 of the Son of man be. For as in those days, the
days before the flood, they were feeding and drink-
ing, were marrying and giving in marriage, until the
39 day in which Noah entered the ark ; and they knew
not until the flood came and took them all away ;
40 so will also the coming of the Son of man be. Then
there will be two men in the field ; one is taken, and
41 one is left ; two women grinding at the mill ; one is
42 taken, and one is left. Watch therefore, for ye know
43 not on what day your Lord cometh. But this ye
know, that if the master of the house had known in
what watch the thief was coming, he would have
watched ; and would not have let his house be

¹ Or it (his coming).

² Some MSS. omit the last four words.

broken into. Therefore you also, make yourselves 44
ready ; for in an hour that ye think not, the Son of
man cometh.

Who then is the faithful and prudent servant,¹ 45
whom his lord hath set over his household to give
them their food in due season ? Blessed is that ser- 46
vant¹ whom his lord when he cometh shall find so
doing. Verily I say to you, that he will set him 47
over all his goods. But if that evil servant¹ 48
shall say in his heart, ' My lord tarrieth,' and shall 49
begin to smite his fellow-servants,¹ and shall even
eat and drink with the drunken, the lord of that 50
servant¹ will come in a day when he is not expect-
ing, and in an hour when he knoweth not, and will 51
cut him asunder and appoint his portion with the
hypocrites ; there there will be the weeping, and
the gnashing of teeth.

Then the kingdom of heaven will take the like- 25
ness of ten virgins, such as took their torches² and
went forth to meet the bridegroom.³ But five of 2
them were foolish, and five wise ; for the foolish 3
took their torches, and took no oil with them ; but 4
the wise took oil in their vessels with their torches.
But while the bridegroom tarried, they all fell 5
aslumber and slept. But at midnight a cry hath 6
come, ' Behold, the bridegroom ! come forth to
meet him ! ' Then all those virgins arose, and 7
trimmed their torches. And the foolish said to the 8
wise, ' Give us of your oil, for our torches are going
out.' But the wise answered, saying, ' Nay, there 9
will not be enough for us and for you ; go rather to
them that sell, and buy for yourselves.' But while 10
they were on their way to buy, the bridegroom
came ; and they that were ready went in with him
to the marriage-feast, and the door was shut. But 11
afterwards there come the rest of the virgins also,
saying, ' Lord, Lord ! open to us ! ' But he 12
answered and said, ' Verily, I say to you, I know
you not.'

Watch, therefore, for ye know not the day nor the 13
hour.

¹ Or bondman (men). ² Lamps (A.V.) ; but see Lord Roberts's
Forty-one Years in India, Vol. I., p. 13 : ' The procession was lighted
on its way by a torch-bearer, whose torch consisted of bits of rag
tied round the end of a stick, upon which he continually poured the
most malodorous of oils.' ³ *Sponsus et sponsa* (Vulgate).

14 For it is like a man going into another country,
 who called his own servants,¹ and delivered to them
 15 his goods. And to one he gave five talents, to
 another two, to another one; to each according to
 his particular ability; and he went on his journey.
 16 Straightway he that received the five talents went
 17 and traded with them, and gained other five. Like-
 wise he that received the two, gained other two.
 18 But he that received the one, went away and dug
 19 in the earth, and hid his lord's money. But after a
 long time the lord of those servants cometh, and
 20 reckoneth with them. And he that received the
 five talents came up and brought other five talents,
 saying, 'Lord, five talents thou deliveredst to me;
 21 behold, I have gained other five talents.' His lord
 said to him, 'Well done, good and faithful servant;
 over a few things thou wast faithful; over many
 things I will set thee; enter into the joy of thy
 22 lord.' He also that received the two talents came
 up and said, 'Lord, two talents thou deliveredst to
 23 me; behold, I have gained other two talents.' His
 lord said to him, 'Well done, good and faithful ser-
 vant; over a few things thou wast faithful; over
 many things I will set thee; enter into the joy of
 24 thy lord.' But he also that had received the one
 talent came up and said, 'Lord, I knew thee that
 thou art a hard man, reaping where thou didst not
 sow, and gathering from where thou didst not
 25 winnow²; and in my fear I went away and hid thy
 talent in the earth; behold, thou hast thine own.'
 26 But his lord answered and said to him, 'Wicked
 and slothful servant, knewest thou that I reap
 where I sowed not, and gather from where I
 27 winnowed³ not? Thou oughtest therefore to have
 placed my money at the bankers, and at my coming
 I should have received back mine own with interest.
 28 Take away, therefore, from him the talent, and give
 29 it to him that hath the ten talents.' For to every
 one that hath² there shall be given, and given in
 abundance; but as for him that hath not,³ from
 him even that which he hath shall be taken away.
 30 And as for the unprofitable servant, cast him out

¹ Lit. bondmen (and throughout the parable).
 scattered (A.V.).

² See note on xiii. 12.

³ Scatter,

into the darkness that is outside ; there there will be the weeping, and the gnashing of teeth.

But when the Son of man shall come in his glory, 31
and all the angels with him, then he will take his
seat upon the throne of his glory ; and before him 32
will be gathered all the nations ; and he will separate
them, man from man,¹ as the shepherd separateth
the sheep from the goats ; and he will set the 33
sheep at his right hand, but the goats at the left.
Then the king will say to those at his right hand, 34
' Come, ye blessed of my Father, inherit the king-
dom prepared for you from the foundation of the
world ; for I hungered, and ye gave me food ; 35
I thirsted, and ye gave me drink ; I was a stranger,
and ye took me in ; naked, and ye clothed me ; 36
I fell sick, and ye visited me ; I was in prison, and
ye came to me.' Then the righteous will answer 37
him, saying, ' Lord, when saw we thee hungry, and
nourished thee ? or thirsty, and gave thee drink ?
and when saw we thee a stranger, and took thee in ? 38
or naked, and clothed thee ? and when saw we thee 39
sick, or in prison, and went to thee ? ' And the 40
King will answer and say to them, ' Verily, I say to
you, inasmuch as ye did it unto one of these my
brethren, these least ones, unto me ye did it.' Then 41
he will also say to those at the left hand, ' Depart
from me, accursed ones, into the fire eternal which
hath been prepared for the devil and his angels ;
for I hungered, and ye gave me no food ; I thirsted, 42
and ye gave me no drink ; I was a stranger, and ye 43
took me not in ; naked, and ye clothed me not ;
sick, and in prison, and ye visited me not.' Then 44
they also will answer, saying, ' Lord, when saw we
thee hungry, or thirsty, or a stranger, or naked, or
sick, or in prison, and did not minister to thee ? '
Then he will answer them, saying, ' Verily, I say to 45
you, inasmuch as ye did it not unto one of these, the
least ones, unto me ye did it not.' And these will go 46
away into eternal punishment,² but the righteous
into life eternal.

¹ One from another (A.V.). But this would mean 'nation from nation.' The Greek for 'them' is masculine plural, whereas that for 'nations' is neuter. This shows that we ought to translate, not simply construe. ² Or chastisement (x. S. John iv. 18).

26 And it came to pass when Jesus had finished all
 2 these sayings, he said to his disciples, Ye know that
 in two days' time the passover cometh, and the Son
 of man is delivered to be crucified.

3 Then the high priests and the elders of the people
 were gathered together to the court of the high
 4 priest, who was called Caiaphas; and they took
 counsel together that they might seize Jesus by
 5 subtilty, and kill him; but they said, Not during
 the feast, lest a tumult arise among the people.

6 Now when Jesus was in Bethany, in the house of
 7 Simon the leper, there went up to him a woman
 with an alabaster cruse of most precious ointment;
 and she poured it over his head as he sat at table.
 8 But when the apostles saw it, they were indignant,
 9 saying, To what purpose is this waste?¹ For this
 might have been sold for much, and given to poor
 10 persons.—But Jesus perceiving it said to them,
 Why trouble ye the woman? for a gracious work
 11 she hath wrought for me. For the poor ye have
 12 with you always; but me ye have not always. For
 in pouring this ointment over my body, she did it
 13 to prepare me for burial. Verily, I say to you,
 wheresoever this gospel shall be preached in the
 whole world, this also that she hath done shall be
 told for a memorial of her.

14 Then one of the twelve, the one called Judas
 15 Iscariot, went to the high priests, and said, What
 are ye willing to give me? and I will deliver him
 to you.—And they weighed² unto him thirty pieces
 16 of silver. And from that time he sought oppor-
 tunity to deliver him to them.

17 Now on the first day of the unleavened bread, the
 disciples came to Jesus, saying, Where wouldst thou
 that we make ready for thee to eat the passover?—
 18 And he said, Go into the city to such a one, and say
 to him, 'The Master saith, My time is at hand; it
 is at thy house I keep the passover with my dis-
 19 ciples.'—And the disciples did as Jesus had directed
 them, and they made ready the passover.

20 Now when evening had come, he was sitting at
 21 table with the twelve disciples. And while they
 were eating, he said, Verily I say to you, that one
 22 of you will betray me.—And being exceedingly

¹ Lit. destruction, perdition.

² Zechariah xl. 12.

sorrowful, they began each to say to him, Surely it is not I, Lord?—But he answered and said, He that dipped his hand with me in the dish, he will betray me. The Son of man goeth his way even as it is written of him; but alas for that man through whom the Son of man is betrayed! well were it for that man if he had not been born!—And Judas, his betrayer, answered and said, Surely it is not I, Rabbi?—He saith to him, Thou hast said it.¹

Now while they were eating, Jesus took bread,² and blessed, and broke it, and giving to the disciples he said, Take, eat; this is my body.—And he took a cup, and gave thanks, and gave to them, saying, Drink ye all from it; for this is my blood of the³ covenant, the blood that on account of many is being poured forth unto remission of sins. But I say to you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it with you, a new fruit, in the kingdom of my Father.

And, after singing a hymn, they went out to the Mount of the Olive trees.

Then Jesus saith to them, All you will find in me a stumbling-block this night; for it is written, 'I will smite the shepherd, and the sheep of the flock will be scattered abroad.' But after I am raised, I will go before you into Galilee.—But Peter answered and said to him, If all shall find in thee a stumbling-block, I will never find it.—Jesus said to him, Verily, I say to thee, that this night, before a cock crow, thou wilt disown me thrice.—Peter saith to him, Even if I must die with thee, I will not disown thee.—Likewise also said all the disciples.

Then Jesus goeth with them to a plot called Gethsemane, and saith to the disciples, Sit down here, till I have gone yonder and prayed.—And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled. Then he saith to them, Exceedingly sorrowful is my soul, even unto death; abide here, and watch with me.—And going forward a little, he fell on his face, and prayed, saying, My Father, if it is possible, let this

¹ 'It' is not expressed in the original. The sentence seems to mean 'Yes,' as in our colloquial, 'Now, you have said it!'
² Or a loaf. ³ Some MSS. insert, 'new.'

cup pass away from me ; yet not as I will, but as
 40 thou willest.—And he cometh unto the disciples,
 and findeth them sleeping, and saith to Peter, What,
 41 could not ye watch with me one hour ? Watch and
 pray that ye enter not into temptation ; the spirit
 42 indeed is eager, but the flesh is weak.—Again, a
 second time, he went away, and prayed, saying, My
 Father, if this cannot pass away unless I drink it,
 43 thy will be done !—And he came again and found
 them sleeping, for their eyes had grown heavy.
 44 And he left them again, and went away and prayed
 45 a third time, saying the same words again. Then
 he cometh unto the disciples and saith to them, Do
 ye sleep on, then, and take your rest¹ ? behold, the
 hour is at hand, and the Son of man is betrayed
 46 into the hands of sinners. Arise, let us go ; behold,
 my betrayer is at hand.

47 And while he was yet speaking, Judas, one of the
 twelve, came, and with him a great multitude with
 swords and clubs, from the high priests and elders
 48 of the people. Now his betrayer gave them a sign,
 saying, Whomsoever I shall kiss, that is he ; seize
 49 him.—And straightway he came up to Jesus, and
 50 said, Hail, Rabbi !—and kissed him tenderly. And
 Jesus said to him, Friend, do that for which thou
 hast come.—Then they came up and laid hands on
 51 Jesus and seized him. And, behold, one of them
 that were with Jesus stretched forth his hand, and
 drew out his sword, and smote the high priest's
 52 bondman, and struck off his ear. Then Jesus saith
 to him, Put back thy sword into its place ; for all
 they that take the sword, by the sword will perish.
 53 Or thinkest thou that I cannot beseech my Father,
 and he will this instant set by me more than
 54 twelve legions of angels ? How then would the
 scriptures be fulfilled, that thus it must happen ?—
 55 In that hour Jesus said to the multitudes, As
 against a robber came ye out, with swords and
 clubs, to take me ? daily in the temple I sat teach-
 56 ing, and ye seized me not. But all this hath come
 to pass that the scriptures of the prophets may be

¹ American Standard Version (margin), matching with S. Luke
 xxii. 46. 'Sleep on now and take your rest' (A.V.) ; but this seems
 rather artificial.

fulfilled.—Then all the disciples forsook him and fled.

But they that had seized Jesus led him away to the house of Caiaphas, the high priest, where the scribes and the elders were gathered together. But Peter was following him afar off, even to the court of the high priest; and he went in, and sat with the officers, to see the end.

Now the high priests and the whole council¹ were seeking false witness against Jesus, that they might put him to death; and they found none, though many false witnesses came forward. But afterwards two came forward, and said, This man said, I am able to destroy the sanctuary of God, and to build it after² three days.—And the high priest stood up and said to him, Thou makest no answer; what is it that these witness against thee?—But Jesus held his peace. And the high priest said to him, I put thee on thy oath by the living God, that thou tell us whether thou art the Christ, the Son of God.—Jesus saith to him, Thou hast said it; moreover, I say to you, hereafter³ ye shall see the Son of man sitting at the right hand of the Power, and coming on the clouds of the heaven.—Then the high priest rent his garments, saying, He spoke blasphemy, what further need have we of witnesses? lo, ye just now heard the blasphemy; what think ye?—And they answered and said, He is liable to death.—Then they spat in his face, and buffeted him; but some smote him with the palms of their hands, saying, Prophecy unto us, O Christ; who is it that struck thee?

Now Peter was sitting outside in the court; and a maidservant went up to him, saying, Thou also wast with Jesus the Galilæan.—But he denied before them all, saying, I know not what thou sayest.—And when he had gone out into the porch, another saw him; and she saith to them that were there, This man was with Jesus the Nazarene.—And again he denied with an oath, I know not the man.—And after a little while the bystanders went up and said to Peter, Surely thou also art one of them; for even thy speech sheweth what thou art.—Then he began to curse and to swear, saying, I know not the man.

¹ i.e. the Sanhedrin. ² In (A.V.). ³ Lit. from now.

75 —And straightway a cock crew. And Peter remembered the word that Jesus had said, Before a cock crow, thou wilt disown me thrice. And he went forth outside and wept bitterly.

27 Now when morning had come, all the high priests and the elders of the people consulted together
2 against Jesus, so as to put him to death; and when they had bound him, they led him away and delivered him to Pilate the governor.

3 Then Judas, who betrayed him, when he saw that he was condemned, regretted it, and brought back the thirty pieces of silver to the high priests and
4 elders, saying, I sinned in betraying innocent¹ blood. —But they said, What is that to us? see thou to
5 it.—And he flung the pieces of silver into the sanctuary and withdrew; and went away and
6 hanged himself. But the high priests took the pieces of silver, and said, It is not lawful to put them into the treasury,² in that they are the price
7 of blood.—And they consulted together, and bought with them the potter's field,³ as a burial-place for
8 strangers. Wherefore that field was called, The
9 field of blood, unto this day. Then was fulfilled that which was spoken through Jeremiah the prophet, saying, 'And they took the thirty pieces of silver, the price of the priced one, whom they priced
10 at the instance of sons of Israel; and they gave⁴ them for the potter's field, as the Lord directed me.'

11 Now Jesus was set before the governor; and the governor asked him, saying, Thou, art thou the King of the Jews?—And Jesus said, Thou sayest it.
12 —And while he was being accused by the high
13 priests and elders he made no answer. Then Pilate saith to him, Hearest thou not how many things
14 they witness against thee?—And he made him no answer, not even to one word; so that the governor marvelled greatly.

15 Now, at festival-time, the governor was accustomed to release unto the multitude one prisoner, whom they would. Now they had at that time a
16 notorious prisoner, called Barabbas. Therefore, when they were gathered together, Pilate said to them, Whom will ye that I release unto you?

¹ Some MSS., 'righteous.' ² L4. the Corbanas, the gifts offered to God in the temple (see S. Mark vii. 11). ³ Some MSS., 'I gave.'

Barabbas, or Jesus who is called Christ?—For he 18
 knew that for envy they had delivered him up.
 Now as he was sitting on the judgement-seat, his 19
 wife sent unto him, saying, Have thou nothing to
 do with that righteous man; for I have suffered
 many things this day in a dream, because of him.
 But the high priests and the elders persuaded the 20
 multitudes to ask for Barabbas and to destroy Jesus.
 But the governor answered and said to them, Which 21
 of the two will ye that I release unto you?—And
 they said, Barabbas.—Pilate saith to them, What 22
 shall I do then with Jesus who is called Christ?—
 They all say, Let him be crucified!—But he said, 23
 Why? what evil hath he done?—But they kept
 crying out vehemently, saying, Let him be cruci-
 fied!—Now Pilate seeing that he was doing no good, 24
 but rather that a tumult was rising, took water and
 washed his hands in sight of the multitude, saying,
 I am innocent of this blood¹; see ye to it.—And all 25
 the people answered and said, His blood be on us
 and on our children!—Then he released unto them 26
 Barabbas; but Jesus he scourged and delivered to
 be crucified.

Then the soldiers of the governor took Jesus into 27
 the palace, and gathered together about him the
 whole battalion. And they stripped² him, and put 28
 on him a scarlet robe; and plaiting a crown of 29
 thorns, they put it on his head, and a reed into his
 right hand; and kneeling down before him, they
 mocked him, saying, Hail, King of the Jews!—
 And they spat upon him, and took the reed, and 30
 were smiting him on the head. And when they had 31
 mocked him, they took the robe off him, and put
 on him his own garments, and led him away to
 crucify him.

Now as they went out, they found a man of 32
 Cyrene, Simon by name; him they impressed that
 he might carry his cross.

And having come to a place called Golgotha (that 33
 is to say, called Place of a skull), they gave him 34
 wine to drink, mingled with gall; and when he had
 tasted, he would not drink. But having crucified 35
 him, they divided his garments among themselves,

¹ Some MSS., 'of the blood of this righteous man.' ² Some
 MSS., 'they clothed.'

36 casting lots ; and sitting down they kept guard over
 37 him there. And they set up above his head the
 charge against him, written,

THIS IS JESUS, THE KING OF THE JEWS.

38 Then there are crucified with him two robbers, one
 39 at the right hand, and one at the left. Now the
 passers-by were railing on him, shaking their heads,
 40 and saying, Thou that wouldst destroy the sanctu-
 ary and build it in three days, save thyself, if thou
 art the Son of God, and come down from the cross.

41 —Likewise the high priests, with the scribes and
 42 elders, mocking said, Others he saved, himself he
 cannot save. He is King of Israel ! let him come
 down now from the cross, and we will believe on
 43 him. He trusteth on God ; let him rescue him
 now, if he wants him ; for he said, I am God's Son.

44 —And the robbers also that were crucified with him
 were reproaching him with the same.

45 Now from the sixth hour¹ darkness came over all
 46 the land until the ninth hour. But about the ninth
 hour Jesus cried out with a loud voice, saying, Eli,
 Eli, ~~lamm sabachthani ?~~ —that is to say, My God, my

47 God, why didst thou forsake me ? And some of
 them that stood there heard it and said, He is call-

48 ing Elijah.—And straightway one of them ran, and
 took a sponge, and filled it with vinegar, and put it

49 on a reed, and was giving him to drink. But the
 rest said, Let us see whether Elijah is coming to save

50 him.²—But Jesus, after crying again with a loud
 51 voice, yielded up his spirit. And, behold, the veil

of the sanctuary was rent into two from top to
 bottom, and the earth quaked, and the rocks were

52 rent ; and the tombs were opened, and many bodies
 of the saints that had fallen asleep were raised ;

53 and coming forth out of the tombs after his resur-
 rection, they went into the holy city and appeared

54 to many. Now when the centurion, and they that
 were with him guarding Jesus, saw the earthquake

and the things that were happening, they feared
 exceedingly, saying, Truly this was a son of God.

55 And many women were there, looking on from afar,
 they that had followed Jesus from Galilee, minister-

56 ing to him ; among whom were Mary the Magda-

¹ i. e. 12 o'clock, noon. ² Some MSS. add, ' and another took a
 spear and pierced his side, and there came forth water and blood.'

lene,¹ and Mary the mother of James and Joseph, and the mother of Zebedee's sons.

Now when evening had come, there came a rich man of Arimathæa (Joseph was his name) who also himself had become a disciple of Jesus; this man went to Pilate, and asked for the body of Jesus. Then Pilate ordered it to be given up. And Joseph taking the body wrapped it in a clean linen sheet, and laid it in his new tomb, which he had hewn out in the rock; and after rolling a great stone to the door of the tomb, he departed. But Mary the Magdalene and the other Mary were there, sitting opposite the sepulchre.

Now the next day, being the day after the Preparation, the high priests and the Pharisees were gathered together unto [Pilate,] saying, Sir, we remembered that that impostor said, while he was yet alive, 'After three days I rise.' Give orders therefore that the sepulchre be secured until the third day, lest haply the disciples go and steal him, and say to the people, 'He is risen from the dead'; and the last imposture will be worse than the first. —Pilate said to them, Take a guard; go your way, make as secure as ye can.—And they went with the guard, and made the sepulchre secure, sealing the stone.

But late on the sabbath,² as it began to dawn toward the first day of the week, Mary the Magdalene and the other Mary came to look at the sepulchre. And, behold, there came a great earthquake; for an angel of the Lord descended out of heaven, and came near and rolled away the stone; and he was sitting upon it. His countenance was like lightning, and his raiment white as snow; and for fear of him the guards quaked and became like dead men. But the angel answered and said to the women, As for you, fear not! for I know that ye seek Jesus, the crucified. He is not here; for he is risen, even as he said. Come, see the place where he lay; and go quickly, and tell his disciples, He is risen from the dead, and, behold, he goeth before you into Galilee; there ye shall see him; behold, I have told you.

¹ i.e. of Magdala. ² Some render, 'after the sabbath.' *Vespere autem sabbati* (Vulgate). ³ Some MSS., 'where the Lord.'

- 8 And they departed quickly from the tomb with
fear and great joy, and ran to take word to his dis-
9 ciples. And, behold, Jesus met them, saying,
Hail¹! And they went up and took him by the
10 feet, and worshipped him. Then Jesus saith to
them, Fear not! go, take word to my brethren that
they set out for Galilee, and there they shall see me.
- 11 Now while they were going, behold, some of the
guard went into the city, and reported to the high
12 priests all things that had happened. And when
they had assembled with the elders, and had con-
sulted together, they gave much money to the
13 soldiers, saying, Say, ' His disciples came by night,
14 and stole him while we slept ' ; and if this should
be reported before the governor, we will persuade
15 him, and keep you out of trouble.—And they
took money, and did as they were instructed. And
this saying was spread among the Jews, until this
day.
- 16 But the eleven disciples went into Galilee, to the
mountain whither Jesus had appointed them to go.
17 And when they saw him, they worshipped ; but
18 some doubted. And Jesus came up and spoke to
them, saying, There was given to me all authority
19 in heaven and over the earth. Go, therefore, and
make all the nations disciples, baptizing them into
the name of the Father and of the Son and of the
20 Holy Spirit ; teaching them to observe all things,
whatsoever I commanded you ; and, behold, I my-
self am with you all the days, even unto the end of
the world.²

¹ Or Rejoice (a common form of greeting).
mation of the age.

² *Lit.* the consum-

THE GOSPEL:—

ACCORDING TO MARK

[A.D. 69]

The beginning of the gospel of Jesus Christ, Son of God.¹ 1

Even as it is written in Isaiah the prophet,² 2

‘Behold, I send my messenger before thy face,
Who shall prepare thy way;—

A voice of one crying in the wilderness, 3

Make ready the way of the Lord,

Make straight his paths,’

there came John, the baptizer in the wilderness, 4

preaching a baptism of repentance unto remission 5

of sins. And there were going out unto him all the

country of Judæa, and all the inhabitants of Jeru- 6

salem; and they were baptized by him in the river

Jordan, confessing their sins. And John was clothed 6

in camels’ hair, with a leathern girdle about his loins;

and he ate locusts and wild honey. And he was 7

preaching, saying, There cometh after me he that is

mightier than I, the thong of whose shoes I am not

worthy to stoop down and untie; I indeed have 8

baptized you with water, but he will baptize you

with the Holy Spirit.

And it came to pass in those days, that Jesus 9

came from Nazareth of Galilee, and was baptized

in the Jordan by John. And straightway on coming 10

up out of the water, he saw the heavens parting

asunder, and the Spirit, like a dove, descending

unto him. And a voice came out of the heavens, 11

Thou art my Son, the beloved, on whom I set my

delight.

¹ Some MSS. omit the last three words. ² Some MSS. have, ‘in the prophets’ (actually from Mal. iii. 1, and Isa. xl. 3).

- 12 And straightway the Spirit urgeth him forth into
 13 the wilderness. And he was in the wilderness forty
 days, tempted by Satan, and was with the wild
 beasts, and the angels ministered unto him.
- 14 And after John had been delivered up, Jesus
 15 went into Galilee, preaching the gospel of God, and
 saying, The time is fulfilled, and the kingdom of God
 is at hand; repent, and believe in the gospel.
- 16 And passing along by the Sea of Galilee, he saw
 Simon, and Andrew the brother of Simon, casting a
 17 net in the sea; for they were fishermen. And Jesus
 said to them, Come after me, and I will make you
 18 fishers for men.—And straightway they left the
 19 nets and followed him. And going on a little far-
 ther, he saw James the son of Zebedee, and John
 his brother, who also were in their boat, mending
 20 the nets. And straightway he called them; and
 they left their father Zebedee in the boat with the
 hired men, and went away after him.
- 21 And they enter Capernaum, and straightway on
 the sabbath he went into the synagogue, and began
 22 to teach. And they were astonished at his teach-
 ing; for he taught them as one having authority,
 23 and not as the scribes. And straightway there was
 in their synagogue a man with an unclean spirit;
 24 and he cried out, saying, What hast thou to do
 with us, Jesus, thou Nazarene? hast thou come to
 destroy us? I know thee who thou art, the Holy
 25 One of God.—And Jesus rebuked it, Be silenced,
 26 and come out of him.—And the unclean spirit, con-
 vulsing him and crying with a loud voice, came out
 27 of him. And they were all amazed, so that they
 questioned one another, saying, What is this? a
 new teaching, with authority! He commandeth
 even the unclean spirits, and they obey him.—
 28 And the report of him went forth straightway every-
 where into all the region round about Galilee.
- 29 And straightway as they¹ came out of the syna-
 gogue, they¹, with James and John, went into the
 30 house of Simon and Andrew. Now Simon's mother-
 in-law was keeping her bed, sick with a fever; and
 31 straightway they tell him about her. And he went
 to her, and took her by the hand, and raised her up;
 and the fever left her, and she began to serve them.

¹ Some MSS., 'he.'

Now at even, when the sun had set, they kept 32
 bringing unto him all that were ill, and them that
 were possessed by demons; and the whole city 33
 was gathered together at the door. And he cured 34
 many that were ill with divers diseases, and many
 demons he cast out. And he did not allow the
 demons to speak; because they knew him.¹

And in the morning, rising up a great while before 35
 day, he went out and departed into a desert place;
 and there he was praying. And Simon and they 36
 that were with him followed him up; and they 37
 found him, and say to him, They are all seeking
 thee.—And he saith to them, Let us go elsewhere, 38
 into the neighbouring small towns, that there also I
 may preach; for to this end I came forth.—And he 39
 went into their synagogues throughout all Galilee,
 preaching, and casting out demons.

And there cometh unto him a leper, beseeching 40
 him, and kneeling, saying to him, If thou wilt, thou
 canst make me clean.—And moved with compas- 41
 sion, he stretched out his hand and touched him,
 and saith to him, I will; be thou made clean.—
 And straightway the leprosy departed from him, 42
 and he was made clean. And Jesus spoke sternly 43
 to him, and straightway urged him forth, and saith 44
 to him, See thou say nothing to any one; but go,
 show thyself to the priest, and offer for thy purifica-
 tion the things that Moses commanded, for an
 evidence to them.—But he went out, and began to 45
 publish it much, and to spread the matter, so that
 Jesus could no longer openly enter a city, but
 stayed outside in lonely places; and they kept
 coming to him from every quarter.

And some days afterwards he again entered 2
 Capernaum; and it was reported that he was at
 home. And many were gathered together so that 2
 there was no longer room for them, not even about
 the door; and he was speaking the word to them.
 And they come, bringing unto him a man, sick of 3
 the palsy, carried by four. And as they could not, 4
 for the multitude, bring him to him, they stripped
 off the roof where he was; and when they had
 broken it up, they let down the bed whereon the
 palsied man was lying. And Jesus seeing their faith 5

¹ Some MSS. add, 'to be Christ.'

saith to the palsied man, Child, thy sins are for
6 given.—Now there were some of the scribes sitting
7 there, and reasoning in their hearts, Why doth this
man speak thus? he blasphemeth; who can for-
8 give sins but one, even God?—And straightway
Jesus, perceiving in his spirit that they were so
reasoning within themselves, saith to them, Why
9 do ye reason these things in your hearts? Which
is easier? to say to the palsied man, 'Thy sins are
forgiven'? or to say, 'Arise, and take up thy bed,
10 and walk'? But that ye may know that the Son
of man hath authority on earth to forgive sins (he
11 saith to the palsied man), I say to thee, Arise, take
12 up thy bed, and go to thy house.—And he arose
and took up the bed straightway, and went forth
before them all; so that they were all amazed and
glorified God, saying, Never did we see the like.
13 And he went forth again by the seaside; and all
the multitude kept coming to him, and he taught
14 them. And, as he was passing along, he saw Levi,
the son of Alphæus, sitting at the place of toll, and
saith to him, Follow me.—And he arose and fol-
15 lowed him. And it cometh to pass that he was
sitting¹ at table in Levi's house, and many tax-
gatherers and outcasts were sitting down with
Jesus and his disciples; for there were many, and
16 they followed him. And the scribes of the Phari-
sees' party² seeing that he was eating with the out-
casts and tax-gatherers, said to his disciples, Why
17 eateth he with the tax-gatherers and sinners?—And
Jesus heard it, and saith to them, It is not the
strong that need a physician, but they that are sick.
I did not come to call righteous men, but sinners.
18 And John's disciples and the Pharisees were fast-
ing;—and they³ come and say to Jesus, Why do
John's disciples and the disciples of the Pharisees
19 fast, whereas thy disciples fast not?—And Jesus
said to them, Can the friends of the bridegroom⁴
fast, while the bridegroom is with them? as long
as they have the bridegroom with them, they cannot
20 fast. But days will come when the bridegroom
will be taken away from them; and then will they

¹ Or reclining. ² Some MSS., 'scribes and the Pharisees.'
³ Apparently, the scribes of verse 16. ⁴ Lit. sons of the bride-
chamber.

fast in that day. No one seweth a piece of undressed cloth upon an old garment; else what is filled in to it teareth from it, the new from the old; and a worse rent is made. And no one putteth new wine into old wine-skins; else the wine will burst the skins, and the wine and the skins perish; but they put new wine into fresh skins.

And it came to pass that he was going along on the sabbath through the corn-fields; and his disciples began to make a way, plucking the ears of corn.¹ And the Pharisees said to him, Behold, why do they on the sabbath that which is not lawful?—And he saith to them, Did ye never read what David did when he and they that were with him came to need, and hungered? how he went into the house of God, when Abiathar was high priest, and ate the loaves that were set forth, which it is not lawful to eat except for the priests, and gave also to them that were with him?—And he said to them, The sabbath was made for man, and not man for the sabbath; wherefore the Son of man is lord of the sabbath also.

And again he went into a synagogue; and a man was there, whose hand had been withered. And they were watching Jesus, whether he would cure him on the sabbath; that they might accuse him. And he saith to the man with the withered hand, Stand forth.—And he saith to them, Is it lawful on the sabbath to do good, or to do evil? to save a life, or to kill?—But they held their peace. And looking round about on them with anger, being grieved at the blindness* of their hearts, he saith to the man, Stretch forth the hand!—And he stretched it forth, and his hand was restored. And the Pharisees went out, and straightway with the Herodians were giving counsel against Jesus, that they might destroy him.

And Jesus with his disciples withdrew to the sea; and a great multitude from Galilee followed; and from Judæa, and from Jerusalem, and from Idumæa, and beyond the Jordan, and about Tyre

¹ Began, as they went, to pluck the ears of corn (A.V.).
* The Greek word here used is rendered (in A.V.) in the gospels by 'hardness (hardened)', in the epistles by 'blindness (blinded)'; on the whole 'blindness' seems to suit best the majority of the cases, and is inappropriate in none.

and Sidon, a great multitude, hearing all that he
 9 was doing, came unto him. And he told his disciples to have a small boat waiting on him, because
 10 of the crowd, lest they should throng him; for he had cured many, insomuch that as many as had
 11 plagues pressed upon him, that they might touch him. And the unclean spirits, when they beheld
 12 him, fell down before him and cried out, saying, Thou art the Son of God.—And many times he
 admonished them not to make him known.

13 And he goeth up on to the mountain, and calleth to him those that he himself would; and they went
 14 unto him. And he appointed twelve,¹ that they might be with him, and that he might send them
 15 forth to preach and to have authority to cast out demons. And he appointed the twelve; and to
 16 Simon he gave the surname Peter; and James the son of Zebedee, and John the brother of James,
 17 (and he gave them the surname Boanerges, which is, Sons of thunder); and Andrew, and Philip, and
 18 Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddæus, and
 19 Simon the Cananaean,² and Judas Iscariot, who also betrayed him.

20 And he goeth into a house; and the multitude cometh together again, so that they could not so
 21 much as take their food.³ But when his friends heard it, they went out to lay hold of him; for they
 22 said, He is beside himself. And the scribes that had come down from Jerusalem said, He hath
 23 Beelzebub, and, By the prince of the demons he casteth out demons.—And he called them to
 24 him, and said to them in parables, How can Satan cast out Satan? And if a kingdom
 25 be divided against itself, that kingdom cannot stand; and if a house be divided against
 26 itself, that house will not be able to stand. And if Satan hath risen up against himself, and is divided,
 27 he cannot stand, but cometh to an end. But no one can enter the strong man's house and plunder his
 28 goods, unless he first bind the strong man; and then he will plunder his house. Verily, I say to you,
 all their sinful deeds and their blasphemies, howso-

¹ Some MSS. add, 'whom also he named apostles.' ² Or Zealot.
³ Lit. eat bread.

ever they shall blaspheme, will be forgiven to the children of men; but whosoever shall blaspheme against the Holy Spirit, never hath forgiveness, but is liable for an eternal sin. (This was because they said, He hath an unclean spirit.)

And there come his mother and his brothers; and standing outside, they sent unto him, calling him. And a multitude were sitting about him; and they say to him, Behold, thy mother and thy brothers and thy sisters¹ are outside, seeking thee. And he answering them saith, Who are my mother and brothers?—And looking round on them that sat round about him, he saith, Behold, my mother and my brothers! Whosoever shall do the will of God, he is brother to me, and sister, and mother.

And again he began to teach by the seaside; and there gathereth unto him a very great multitude, so that he got into a boat and sat, in the sea; and all the multitude were by the sea, on the land. And he was teaching them many things in parables; and he said to them in his teaching, Hearken; behold, the sower went forth to sow; and it came to pass, as he sowed, some seed fell by the wayside, and the birds came and devoured it. And other seed fell on the rocky ground, where it had not much earth; and straightway it sprang up, because it had no depth of earth; and when the sun rose, it was scorched; and because it had no root, it withered away. And other seed fell into the thorns, and the thorns grew up and choked it, and it yielded no fruit. And other seeds fell into the good ground, and growing up and increasing were yielding fruit, and bearing, thirtyfold, and sixtyfold, and a hundredfold.—And he said, Whoso hath ears to hear, let him hear.

And when he was in private, they that were about him with the twelve were asking him as to the parables. And he said to them, To you hath been given the mystery of the kingdom of God; but for them that are outside, it all takes place in parables; that,

‘Seeing they may see and not perceive;
And hearing they may hear and not understand;
Lest at any time they should turn back and be forgiven.’

¹ Some MSS. omit, ‘and thy sisters.’

- 13 And he saith to them, Do ye not know this parable ?
 14 and how will ye understand all the parables ? The
 15 sower soweth the word. Now these are the seeds¹
 by the wayside, where the word is sown ; and when
 they have heard, straightway Satan cometh, and
 taketh away the word that hath been sown in them.
- 16 And these, likewise, are the seeds that are sown on
 the rocky parts ; they that when they have heard
 17 the word, straightway receive it with joy, and they
 have no root in themselves, but last for a while ;
 afterwards, when tribulation or persecution ariseth
 18 for the word's sake, straightway they stumble. And
 others are the seeds that are sown into the thorns ;
 19 these are they that heard the word ; and the cares
 of the world, and the deceitfulness of riches, and
 the desires about the other things, enter in and
 20 choke the word, and it becometh unfruitful. And
 they that were sown on the good ground, are such
 as hear the word, and accept it, and bear fruit,
 thirtyfold, and sixtyfold, and a hundredfold.
- 21 And he said to them, Is the lamp brought to be
 put under the bushel, or under the couch ? and not
 22 to be put on the lamp-stand ? For there is not any-
 thing hidden, except that it may be manifested ;
 neither was it made a secret, but that it might come
 23 into light. If any one hath ears to hear, let him
 hear.
- 24 And he said to them, Take heed what ye hear ;
 with what measure ye measure, it shall be measured
 25 to you ; and more shall be given you. For he that
 hath, to him shall be given ; and he that hath not,
 from him shall be taken away even that which he
 hath.
- 26 And he said, Thus is the kingdom of God ; like
 27 as a man may cast seed on the ground, and go on
 sleeping and rising night and day, and the seed
 28 sprouts and grows, he knoweth not how. Of itself²
 the ground bears the crop ; first the blade, after-
 wards the ear, afterwards comes the full wheat in
 29 the ear. But when the crop admits, straightway he
 sendeth forth the sickle, because the harvest hath
 come.

¹ The hearers are identified with the seed, not with the soil. The seed becomes the plant, and bears or fails to bear its proper fruit ; it represents therefore, when sown, the individuals to whom the discourse refers. ² *Luk.* automatically.

And he said, How are we to picture the kingdom 30
of God? or in what parable are we to set it forth?
It is like a grain of mustard seed, which, when it is 31
sown on the earth, though it is the smallest of the
seeds that are on the earth, yet when it is sown, 32
grows up, and becomes the greatest of all the herbs,
and shoots out great branches; so that the birds
of the air can shelter beneath its shade.

And with many such parables he spoke the word 33
to them, even as they were able to hear it. But 34
apart from a parable he spoke not to them; but
privately to his own disciples he interpreted all
things.

And on that day, when evening had come, he 35
saith to them, Let us go over to the other side.—And 36
leaving the multitude, they take him with them in
the boat as he was; and there were with him other
boats. And there ariseth a great storm of wind, and 37
the waves were beating into the boat, so that the
boat was filling. And he himself was in the stern, 38
sleeping on the cushion; and they awake him, and
say to him, Master, carest thou not that we perish?
—And he awoke, and rebuked the wind, and said 39
to the sea, Peace! be stilled.—And the wind ceased,
and there was a great calm. And he said to them, 40
Why are ye so fearful? how is it ye have no faith?
—And they feared with a great fear, and said one 41
to another, Who then is this, that even the wind
and the sea obey him?

And they came to the other side of the sea, into 5
the country of the Gerasenes.¹ And when he had 2
come out of the boat, straightway there met him
out of the tombs a man with an unclean spirit, who 3
had his dwelling among the tombs; and no one
could any longer bind him, no, not with a chain;
for he had been often bound with fetters and 4
chains, and the chains had been snapped asunder
by him, and the fetters broken into pieces; and no
one had strength to tame him. And constantly 5
night and day, among the tombs and on the moun-
tains, he was crying out and gashing himself with
stones. And seeing Jesus from afar, he ran and 6
worshipped him; and crying out with a loud voice 7
he saith, What hast thou to do with me, Jesus, Son

¹ Or Gadarenes.

- of the Most High God ! I adjure thee by God, torment me not.—For he said to him, Come forth out of the man, thou unclean spirit ! And he asked him, What is thy name ?—And he saith to him, Legion is my name ; because we are many.—And he was earnestly beseeching him not to send them away out of the country. Now there was at that place, on the mountain side, a great herd of swine feeding. And they besought him, saying, Send us into the swine, that we may enter into them.—And he gave them leave. And the unclean spirits came out and entered into the swine ; and the herd (about two thousand) rushed down the steep into the sea, and were drowned one after another in the sea.
- And they that fed them fled and told it in the city and in the hamlets. And they came to see what it was that had happened. And they come to Jesus, and behold the man possessed by demons, sitting, clothed, and in his right mind, him that had the legiou ; and they feared. And they that had seen it, declared to them how it happened to the man possessed by demons, and concerning the swine.
- And they began to beseech him to depart from their district. And as he was getting into the boat, the man that had been possessed by demons was beseeching Jesus that he might remain with him. And Jesus did not allow him, but saith to him, Go to thy house, and to thy friends, and take them word of what great things the Lord hath done for thee, and how he had mercy on thee.—And the man departed, and began to publish in Decapolis¹ what great things Jesus had done for him ; and all marvelled.
- And when Jesus had passed over again in the boat to the other side, a great multitude gathered together unto him ; and he was by the sea. And there cometh one of the wardens of the synagogue, Jairus by name ; and seeing Jesus, he falleth at his feet, and earnestly beseecheth him, saying, My little daughter is at the point of death ; come, I pray thee, and lay thy hands on her, that she may be saved and live.—And Jesus went away with him ; and a great multitude followed him, and they thronged him.
- And a woman, afflicted with an issue of blood for

¹ The district of the Ten Cities.

twelve years, who had suffered many things from 26
 many physicians, and had spent all that she had,
 and found no benefit, but rather grew worse, hear- 27
 ing the news of Jesus, came in the multitude behind
 and touched his cloak. For she said, If I may touch 28
 but his garments, I shall be saved. And straight- 29
 way the fountain of her blood was dried up, and
 she felt in her body that she was healed of her
 plague. And Jesus straightway perceiving in him- 30
 self that the power proceeding from him had gone
 forth, turned round in the multitude, and said, Who
 touched my garments?—And his disciples said to 31
 him, Thou seest the multitude thronging thee, and
 sayest thou, Who touched me?—And he was look- 32
 ing round to see her that had done this thing. But 33
 the woman, fearing and trembling, knowing what
 had happened to her, came and fell down before
 him and told him all the truth. But he said to her, 34
 Daughter, thy faith hath saved thee; go thy way,
 into peace,¹ and continue sound from thy plague.

While he was yet speaking, there come from the 35
 warden of the synagogue's house some who say,
 Thy daughter is dead; why dost thou still trouble
 the Master?—But Jesus, not heeding what they 36
 were saying, saith to the warden of the synagogue,
 Fear not, only have faith.—And he allowed no one 37
 to accompany him, except Peter, and James, and
 John the brother of James. And they come to the 38
 house of the warden of the synagogue; and he
 notices an outcry, and some that were weeping and
 wailing greatly; and going in he saith to them, 39
 Why make ye an outcry, and weep? the child is
 not dead, but asleep.—And they laughed him to 40
 scorn. But he put every one out, and taketh with
 him the child's father and mother, and his own
 companions, and entereth where the child was. And 41
 taking the child by the hand, he saith to her,
 Talitha cumi! (which is, being interpreted, Damsel,
 I say to thee, Arise). And straightway the damsel 42
 rose up, and began to walk; for she was of the age
 of twelve years. And they were amazed straight-
 way with great amazement. And he admonished 43
 them strictly that no one should know this, and
 ordered that something be given her to eat.

¹ Go in peace (A.V.).

6 And he set out thence, and goeth unto his native
 2 place ; and his disciples follow him. And when the
 sabbath had come, he began to teach in the syna-
 gogue ; and most of them, as they heard, were
 astonished, saying, Whence hath he these things ?
 and what is the wisdom that hath been given him ?
 and what mean such mighty works as are wrought
 3 by his hands ? is not this the carpenter, the son of
 Mary, and brother of James and Joses and Judas
 and Simon ? and are not his sisters here with us ?
 4 —And they took offence about him. And Jesus
 said to them, A prophet is not without honour,
 except in his native place, and among his own kin-
 5 dred, and in his own house.—And he could do no
 mighty work there, except that he laid his hands
 6 upon a few sick persons, and cured them. And he
 marvelled because of their unbelief.

And he made a circuit of the villages, teaching.

7 And he calleth to him the twelve, and began to
 send them forth, two by two ; and he was giving
 8 them authority over the unclean spirits, and
 charging them to take nothing for journeying, but
 a staff only ; no bread, no wallet, no money for the
 9 pouch ; but to be shod with sandals, and, ' Put not
 10 on two coats.' And he said to them, Wherever ye
 enter a house, there abide till ye depart thence.
 11 And whatsoever place shall not receive you, and
 they hearken not to you, shake off, as ye go forth
 thence, the dust that is under your feet, for a testi-
 12 mony unto them.—And they departed, and
 13 preached that men should repent ; and many de-
 mons they cast out, and they anointed with oil
 many sick persons, and cured them.

14 And king Herod heard thereof ; for his name had
 become well known ; and men¹ said, John the Bap-
 tizer hath risen from the dead, and therefore these
 15 powers are working in him.—But others said, It is
 Elijah ;—and others said, It is a prophet ; like one
 16 of the prophets.—But Herod, when he heard, said,
 17 John, whom I beheaded, he hath risen.—For
 Herod himself had sent and seized John, and bound
 him in prison, on account of Herodias, his brother
 18 Philip's wife ; because he had married her. For
 John said to Herod, It is not lawful for thee to have

¹ Some MSS., ' he.'

thy brother's wife.—But Herodias bore a grudge 19
 against him, and wanted to kill him ; and she could
 not, for Herod was afraid of John, knowing that he 20
 was a righteous and holy man ; and he protected
 him ; and when he heard him, he was much per-
 plexed¹ ; and he heard him gladly. And a con- 21
 venient day having come, when Herod on his birth-
 day gave a supper to his nobles and the command-
 ants and the chief men of Galilee ; and Herodias's 22
 own daughter² having come in and danced ; she
 pleased Herod and them that sat at table with him.
 And the king said to the damsel, Ask of me what-
 soever thou wilt, and I will give thee, unto half of
 my kingdom.—And she went out, and said to her 24
 mother, What am I to ask ?—But she said, The head
 of John the Baptizer.—And she came in straightway 25
 with haste unto the king, and asked, saying, I desire
 that thou give me forthwith on a dish the head of
 John the Baptist.—And the king was exceedingly 26
 sorry ; yet because of his oaths, and for the sake of
 them that sat at table, he would not refuse her.
 And straightway the king sent one of his guard, and 27
 commanded to bring his head ; and he went and
 beheaded him in the prison, and brought his head 28
 on a dish, and gave it to the damsel ; and the
 damsel gave it to her mother. And his disciples, 29
 hearing of it, came and took up his corpse, and laid
 it in a tomb.

And the apostles gather together unto Jesus ; and 30
 they reported unto him all things whatsoever they
 had done, and whatsoever they had taught. And 31
 he saith to them, Come ye yourselves apart into a
 desert place, and rest a while.—For there were
 many coming and going ; and they had no leisure
 even to eat. And they went away in the boat unto 32
 a desert place apart. And many saw them going, 33
 and recognized them ; and they ran together thither
 by land from all the cities, and outwent them. And 34
 he, when he landed, saw a great multitude, and was
 moved with compassion towards them ; because
 they were like sheep that have no shepherd ; and
 he began to teach them many things. And when 35
 the day was now far spent, his disciples came up to

¹ Some MSS., 'he did many things.' ² Some MSS., 'and his daughter Herodias.'

him, and said, 'This is a desert place, and the day is
 36 now far spent; send them away, that they may go
 to the hamlets and villages round about, and buy
 37 themselves something to eat.—But he answered and
 said to them, Give ye them to eat.—And they say
 to him, Are we to go and buy two hundred shillings¹
 38 worth of loaves, and give them to eat?—And he
 saith to them, How many loaves have ye? go and
 see.—And when they knew, they say, Five, and two
 39 fishes.—And he commanded them that all should
 40 sit down by companies upon the green grass. And
 they sat down in ranks, by hundreds and by fifties.

41 And he took the five loaves and the two fishes, and
 looking up into heaven he blessed, and broke the
 loaves into pieces, and began giving to the disciples
 to set before them; and the two fishes he distri-
 42 buted among them all. And they all ate and were
 43 satisfied. And they picked up broken pieces, twelve
 44 baskets full, and pieces of the fishes. And they that
 ate the loaves were five thousand men.

45 And straightway he constrained his disciples to
 get into the boat, and to go in advance to the other
 side, towards Bethsaida, while he himself sendeth
 46 away the multitude. And having bidden them fare-
 47 well, he went away to the mountain to pray. And
 when evening had come, the boat was in the midst
 48 of the sea, and he was alone on the land. And seeing
 them distressing themselves in rowing (for the wind
 was contrary to them), about the fourth watch of
 the night, he goeth unto them, walking on the sea;
 49 and he would have passed by them. But they, see-
 ing him walking on the sea, thought it was a ghost,
 50 and cried out; for they all saw him and were
 troubled. But he straightway spoke with them,
 and saith to them, Be of good cheer; it is I, be not
 51 afraid.—And he went up unto them into the boat,
 and the wind ceased. And they were exceedingly
 52 amazed in themselves; for they had not understood
 about the loaves, but their hearts were blinded.

53 And crossing over to the land, they came unto
 54 Gennesaret, and moored the boat. And when they
 had come out of the boat, straightway the inhabit-
 55 ants recognized him, and ran through all that
 country, and began to carry about on their beds

¹ The original for 'shilling' is 'denarius' (S. Matt. xviii. 28).

them that were ill, where they heard he was. And 56
 wherever he entered, into villages, or into cities, or
 into hamlets, they laid the sick in the public places,
 and kept beseeching him that they might touch but
 the fringe of his cloak; and as many as touched
 him were saved.

And the Pharisees and some of the scribes, having 7
 come from Jerusalem, gather together unto him.
 And seeing that some of his disciples were eating 2
 their food with defiled (that is to say, with un-
 washed) hands; for the Pharisees and all the Jews, 3
 unless they wash their hands carefully, eat not,
 holding the tradition of the elders; and when they 4
 come from the market-place, unless they sprinkle
 themselves,¹ they eat not; and there are many
 other things that they have received to hold, wash-
 ings of cups and pots and brazen vessels—and the 5
 Pharisees and the scribes ask him, Why do not thy
 disciples walk according to the tradition of the
 elders, but eat their food with defiled hands?—But 6
 he said to them, Well did Isaiah prophesy of you
 hypocrites, as it is written,

‘This people honoureth me with their lips,
 But their heart is far away from me.

But in vain do they worship me,

Teaching for doctrines, precepts of men.’ 7

Leaving the commandment of God, ye hold fast 8
 the tradition of men.—And he said to them, Well 9
 do ye set at naught the commandment of God, that
 ye may keep your own tradition! For Moses said, 10
 ‘Honour thy father and thy mother’; and, ‘He
 that curseth father or mother, let him die the
 death’; whereas you say, ‘If a man shall say to 11
 his father or his mother, That wherewith thou
 mightest have been profited by me is Corban’² (that
 is to say, Given to God); ye no longer allow him 12
 to do anything for his father or his mother; annul- 13
 ling the word of God by your tradition which ye
 have handed down; and many such like things ye
 do.—And he called the multitude to him again, and 14
 said to them, Harken unto me, every one, and
 understand; there is nothing outside a man, that, 15
 going into him, can defile him; but the things that

¹ Some MSS., ‘wash (i.e. baptize) themselves’; ‘bathe them-
 selves’ (American Standard Version). ² See S. Matthew xxvii. 6.

- proceed out of a man, are what defile the man.¹—
- 17 And when he had gone from the multitude into a house, his disciples began to ask him about the
- 18 parable. And he saith to them, Are you also so void of understanding? Do ye not perceive that whatsoever from outside goeth into a man, it
- 19 cannot defile him, because it goeth not into his heart, but into the belly, and goeth out into the draught.
- 20 —This he said, making all foods clean.² And he said, That which proceedeth out of a man, that
- 21 defileth the man. For from within, out of the hearts of men, their evil thoughts proceed, fornications, thefts, murders, adulteries, ways of greediness, ways of wickedness, deceit, wantonness, envy,³
- 22 slander, pride, folly; all these wicked things proceed from within, and defile a man.
- 23
- 24 Now he arose and went away thence into the district of Tyre⁴; and he entered a house, and would have no one know it; and he could not be
- 25 hidden. But immediately a woman, whose little daughter had an unclean spirit, hearing of him,
- 26 ~~came and fell down at his feet.~~ Now the woman was a Greek,⁵ a Syrophœnician by birth; and she kept intreating him to cast forth the demon out of her daughter. And he said to her, First allow the children to be satisfied; for it is not seemly to take the children's bread, and to throw it to the dogs.⁶—
- 27 But she answered and saith to him, True, Lord, even the dogs⁶ under the table eat of the children's
- 28 crumbs.—And he said to her, For this saying go thy way; the demon hath gone forth out of thy
- 29 daughter.—And she went away to her house, and found the child lying upon the bed, and the demon gone forth.
- 30
- 31 And again he went forth out of the district of Tyre, and went through Sidon to the sea of Galilee,
- 32 through the midst of the district of Decapolis. And they bring to him one that was deaf and a stam-

¹ Some MSS. add verse 16, 'If any one hath ears to hear, let him hear.' ² The words 'This he said' are not in the Greek; but the words 'making,' etc., are connected (as the Greek shows) not with 'it goeth out,' etc., but with 'And he saith to them.' In English it is necessary to insert words, to show the construction. Possibly 'making . . . clean' is a marginal note, afterwards brought into the text. ³ *Lit.* an evil eye. ⁴ Some MSS. add, 'and Sidon.' ⁵ *i.e.* Greek-speaking. ⁶ *Lit.* puppies.

merer ; and they beseech him to lay his hand upon him. And he took him aside from the multitude in private, and thrust his fingers into his ears ; and he spat, and touched his tongue ; and looking up into heaven he groaned, and saith to him, Ephphatha ! (that is to say, Be opened).—And his ears were opened, and straightway the bond of his tongue was loosed, and he began to speak plainly. And Jesus admonished them to tell no one ; but the more he charged them, so much the more abundantly they published it ; and they were beyond measure astonished, saying, He hath done all things well ; he maketh even the deaf to hear, and dumb men to speak.

In those days, when again there was a great multitude, and they had nothing to eat, he called to him the disciples, and saith to them, I have compassion on the multitude, because they have now been with me three days and have nothing to eat ; and if I send them away to their homes fasting, they will faint on the way ; and some of them are from afar.—And his disciples answered him, Whence will any one be able to satisfy these with bread, here in a desert ?—And he asked them, How many loaves have ye ?—And they said, Seven.—And he bids the multitude to sit down on the ground ; and he took the seven loaves, and gave thanks and broke, and began giving to his disciples to set before them ; and they set them before the multitude. And they had a few small fishes ; and he blessed them ; and told them to set these also before them. And they ate, and were satisfied ; and they picked up of broken pieces that were left, seven frails. Now there were about four thousand ; and he sent them away.

And straightway getting into the boat with his disciples, he came to the district of Dalmanutha. And the Pharisees came forth, and, testing him, began to argue with him, seeking from him a sign from the heaven. And he sighed deeply in his spirit, and saith, Why doth this generation seek a sign ? Verily, I say to you, there shall no sign be given to this generation.—And he left them, and getting again into the boat, departed to the other side.

14 And they forgot to take bread; and they had not
 15 more than one loaf with them in the boat. And he
 began to admonish them, saying, Take heed, beware
 of the leaven of the Pharisees, and of the leaven of
 16 Herod.—And they were reasoning one with another,
 17 because they had no bread. And he, getting to
 know it, saith to them, Why do ye reason, because
 ye have no bread? do ye not yet perceive, neither
 18 understand? have ye your hearts blinded? Having
 eyes, do ye not see? and having ears, do ye not
 19 hear? and do ye not remember, when I broke the
 five loaves unto the five thousand, how many
 baskets full of broken pieces ye picked up?—They
 20 say to him, Twelve.—When the seven, among the
 four thousand, how many frails of broken pieces did
 21 ye pick up?—And they say, Seven.—And he said to
 them, Do ye not yet understand?

22 And they come to Bethsaida; and some¹ bring
 to him a blind man, and beseech him to touch him.
 23 And he took the blind man by the hand, and led
 him forth outside the village; and, spitting into his
 eyes, he laid his hands upon him, and asked him,
 24 Seest thou any thing?—And he looked up, and said,
 I see men; for I perceive them as trees, walking.—
 25 Then again he laid his hands upon his eyes; and he
 looked stedfastly, and was restored, and saw all
 26 things clearly. And he sent him away to his house,
 saying, Go not even into the village.

27 And Jesus and his disciples went out into the
 villages of Cæsarea Philippi; and on the way he
 was asking his disciples, saying to them, Who do
 28 men say that I am?—And they told him, saying,
 John the Baptist; and others say, Elijah; but
 29 others, that thou art one of the prophets.—And he
 was asking them, But ye, who say ye that I am?—
 Peter answering saith to him, Thou art the Christ.
 30 —And he admonished them to tell no one of him.
 31 And he began to teach them, that the Son of man
 must suffer many things, and be rejected by the
 elders and the high priests and the scribes, and be
 32 killed, and after three days rise up. And what he
 said he was speaking openly. And Peter took him

¹ They (A.V.). One of the instances where English misses so convenient a pronoun as the French 'on' (on lui amena).

aside, and began to rebuke him. But he, turning 33
round, and seeing his disciples, rebuked Peter, and
saith, Get behind me, Satan ! for thou mindest not
the things of God, but the things of men.

And he called the multitude to him with his dis- 34
ciples, and said to them, If any one wisheth to come
after me, let him deny himself, and take up his
cross, and follow me. For whosoever wisheth to 35
save his life will lose it ; but whosoever shall lose
his life for my sake and the gospel's, shall save it.
For what doth it profit a man to gain the whole 36
world, and to forfeit his life ? For what may a man
give in exchange for his life ? For whosoever shall 37
be ashamed of me and of my words in this adulter- 38
ous and sinful generation, of him will the Son of man
also be ashamed, when he cometh in the glory of
his Father with the holy angels.—And he said 9
to them, Verily, I say to you, there are some here
of those standing by, who will not taste of death,
till they have seen the kingdom of God already
come with power.

And six days afterwards Jesus taketh with him 2
Peter, and James, and John, and leadeth them up a
high mountain apart by themselves ; and he was
transfigured before - them. And his garments 3
became glistening, exceedingly white, as no fuller on
earth can whiten. And there appeared unto them 4
Elijah, with Moses ; and they¹ were talking with
Jesus. And Peter answereth and saith to Jesus, 5
Rabbi, it is well that we are here ; and let us make
three tabernacles ; one for thee, and one for Moses,
and one for Elijah ;—for he knew not what to 6
answer ; for they were seized with great fear. And 7
there came a cloud, overshadowing them ; and a
voice came out of the cloud, This is my Son, the
beloved, hearken to him.—And suddenly, looking 8
round about, they no longer saw any one but Jesus
only with themselves. And as they were coming 9
down from the mountain, he admonished them to
tell no one what things they had seen, except when
the Son of man should have risen up from the dead.
And they held fast that saying, arguing one with 10
another what the rising up from the dead should
mean. And they began to ask him, saying, Why 11

¹ Doubtless, Elijah and Moses.

- 12 say the scribes that Elijah must first come?—And he saith to them, Elijah indeed cometh first, and restoreth all things; and how comes it written of the Son of man that he should suffer many things
- 13 and be set at naught? But I say to you, that Elijah hath come, and also they did to him whatsoever they would, even as it is written of him.
- 14 And when they came unto the disciples, they saw a great multitude about them, and some scribes
- 15 arguing with them. And straightway all the multitude, when they beheld him, were greatly amazed,
- 16 and running up began to greet him. And he asked them, What are ye arguing about with them?—
- 17 And one of the multitude answered him, Master, I brought unto thee my son, who hath a dumb spirit;
- 18 and wherever it seizeth him, it dasheth him down; and he foameth, and grindeth his teeth, and pineth away; and I spoke to thy disciples that they should
- 19 cast it out; and they were not able.—But he answereth them and saith, O faithless generation, how long shall I be with you? how long shall I bear
- 20 with you? bring him unto me.—And they brought him unto him; and when the spirit saw him, straightway it convulsed the boy; and he fell on
- 21 the ground and wallowed, foaming. And he asked his father, How long is it since this hath come upon
- 22 him?—And he said, From childhood; and often it hath cast him both into the fire and into the waters, to destroy him; but if thou canst do any-
- 23 thing, have compassion on us and help us.—But Jesus said to him, 'If thou canst!' All things are
- 24 possible to him that believeth.—Straightway the father of the child cried out and said,¹ I believe,
- 25 help thou my unbelief.—But Jesus, seeing that a multitude came running together, rebuked the unclean spirit, saying to it, Thou dumb and deaf
- 26 spirit, I command thee, come out of him, and enter him no more.—And it cried out, and many times convulsed him, and came out; and he became like
- 27 one dead, so that most of them said that he had died. But Jesus took him by the hand, and raised
- 28 him up; and he arose. And when he had come into a house, his disciples asked him privately, Why
- 29 could not we cast it out?—And he said to them,

¹ Some MSS. add, 'with tears.'

This kind can come forth in no way except by prayer.

And they departed thence, and were passing 30
through Galilee; and he did not wish that any one
should know it. For he was teaching his disciples, 31
and [saying] to them, The Son of man is being
delivered into the hands of men, and they will kill
him; and having been killed, after three days he
will rise up.—But they understood not the saying, 32
and were afraid to ask him.

And they came to Capernaum; and when he was 33
in the house, he asked them, What were ye arguing
about on the way?—But they held their peace; 34
for on the way they had been arguing one with
another which was the greatest. And he sat down, 35
and called the twelve, and saith to them, If any one
wisheth to be first, he shall be last of all, and servant
of all.—And he took a little child, and set him in 36
the midst of them, and taking him into his arms,
he said to them, Whosoever shall receive one of such 37
little children in my name, me he receiveth; and
whosoever receiveth me, receiveth not me, but him
that sent me.

John said to him, Master, we saw some one cast- 38
ing out demons in thy name, and he doth not follow
us; and we were for hindering him, because he did
not follow us.—But Jesus said, Hinder him not; 39
for there is no one who shall do a mighty work in
my name, and be able immediately to speak evil of
me; for he that is not against us, is for us. 40
For whosoever shall give you a cup of water to 41
drink, by reason that ye are Christ's, verily, I say
to you, that he shall in no wise lose his reward. And
whosoever shall cause to stumble one of these little 42
ones that believe,¹ it were better for him that a big
millstone were hung about his neck, and he had
been cast into the sea. And if thy hand causeth thee 43
to stumble, cut it off; it is better for thee to
enter into life maimed, than, having thy two hands,
to go away into hell,² into the fire unquenchable.³
And if thy foot causeth thee to stumble, cut it off; 45
it is better for thee to enter into life halt, than
having thy two feet, to be cast into hell.³ And if 47

¹ Some MSS. add, 'on me.'

² Lit. Gehenna (and in 45, 47).

³ The words of 44 and 46 will be found in 48, the only place in which the best MSS. have them.

thine eye causeth thee to stumble, pluck it out; it is better for thee to enter into the kingdom of God with one eye, than, having two eyes, to be cast into
 48 hell; where their worm dieth not, and the fire is
 49 not quenched. For with fire every one shall be
 50 salted.¹ Good is the salt; but if the salt lose its saltness, wherewith will ye season it? Have salt in yourselves, and live in peace one with another.

10 And he arose and goeth thence into the district of Judæa and beyond the Jordan, and multitudes come together unto him again; and, as he was
 2 wont, he began to teach them again. And some Pharisees coming up began to ask him, Is it lawful for a man to put away his wife?—testing him.
 3 But he answered and said to them, What did Moses
 4 command you?—And they said, Moses gave permission to write a notice of divorcement, and to put
 5 her away.—But Jesus said to them, Looking to your hardness of heart, he wrote you this command-
 6 ment. But, from the beginning of creation, God
 7 made them, 'a male and a female.' For this cause
 8 a man shall leave his father and mother,² and the two shall become one flesh; so then they are no
 9 longer two, but one flesh. Therefore what God
 10 joined together, let not man put asunder.—And in the house his disciples began to ask him again about
 11 this matter; and he saith to them, Whosoever shall put away his wife, and marry another, committeth
 12 adultery against her; and if she shall put away her husband and marry another, she committeth adultery.

13 And they were bringing to him little children, that he might touch them; but the disciples
 14 rebuked them.³ But when Jesus saw it, he was moved with indignation, and said to the disciples, Suffer the little children to come unto me; hinder them not, for to such belongeth the kingdom of
 15 God. Verily, I say to you, whosoever shall not receive the kingdom of God like a little child, he will
 16 in no wise enter therein.—And he took them into his arms, and blessed them, laying his hands upon them.

¹ Some MSS. add, 'and every sacrifice shall be salted with salt.'

² Some MSS. add, 'and shall cleave to his wife.' ³ The words 'those that brought them' (A.V.) are not in the best MSS.

And as he was going forth journeying, some one 17
 ran up, and knelt to him, and asked him, Good
 Master, what shall I do, that I may inherit eternal
 life?—But Jesus said to him, Why callest thou me 18
 good? there is none good but one, that is, God.
 Thou knowest the commandments, 'Murder not', 19
 'Commit not adultery', 'Steal not', 'Bear not false
 witness', 'Defraud not', 'Honour thy father and
 mother'.—And he said to him, Master, all these 20
 things I have kept from my youth.—But Jesus 21
 looking upon him loved him, and said to him, One
 thing thou lackest; go thy way, sell whatsoever
 thou hast, and give to the poor, and thou shalt have
 treasure in heaven; and come, follow me.—But at 22
 that saying he looked gloomy, and went away
 sorrowful; for he was one that had great posses-
 sions. And Jesus looking round saith to his dis- 23
 ciples, With what difficulty will they that have
 riches enter into the kingdom of God!—But the 24
 disciples were amazed at his words. But Jesus
 answereth them again, and saith, Children, how
 difficult it is¹ to enter into the kingdom of God! It 25
 is easier for a camel to pass through the hole of a
 needle, than for a rich man to enter into the king-
 dom of God.—But they were exceedingly aston- 26
 ished, saying among themselves,² Who then can be
 saved?—Jesus looking upon them saith, With men 27
 it is impossible, but not with God; for with God all
 things are possible.—Peter began to say to him, 28
 Lo, we left all things, and have followed thee.—
 Jesus said, Verily, I say to you, there is no one 29
 that left house, or brothers, or sisters, or mother, or
 father, or children, or lands, for my sake, and for
 the gospel's sake, and shall not receive a hundred- 30
 fold now in this time, houses, and brothers, and
 sisters, and mothers, and children, and lands, with
 persecutions; and in the age to come, life eternal.
 But many first will be last, and last first. 31

Now they were on the way, going up to Jeru- 32
 salem; and Jesus was going on in front of them,
 and they were amazed; but they that followed
 were afraid. And again he took the twelve aside,

¹ Some MSS. add, 'for them that trust in riches.' ² Some
 MSS., 'saying unto him.'

and began to tell them what things would happen
 33 to him, saying, Behold, we are going up to Jerusalem; and the Son of man will be delivered to the high priests and the scribes; and they will condemn him to death, and will deliver him to the Gentiles;
 34 and they will mock him and spit upon him, and scourge him and kill him; and after three days he will rise up.

35 And James and John, the sons of Zebedee, draw near to him, saying to him, Master, we would that thou shouldst do for us whatsoever we shall ask of thee.—And he said to them, What would ye that I
 36 should do for you?—And they said to him, Grant to us that we may sit, one at thy right hand, and
 37 one at the left hand, in thy glory.—But Jesus said to them, Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized
 38 with the baptism that I am baptized with?—And they said to him, We are able.—But Jesus said to them, The cup that I drink, ye shall drink; and
 39 with the baptism that I am baptized with, ye shall be baptized; but to sit at my right hand, or at the
 40 left hand, is not mine to give, but it belongs to those for whom it hath been prepared.—And when
 41 the ten heard it, they began to be moved with indignation about James and John. And Jesus called
 42 them to him, and saith to them, Ye know that they that are regarded as rulers over the Gentiles lord it over them, and their great ones exercise authority
 43 over them. But not so is it among you; but whosoever would become great among you, shall be
 44 your servant; and whosoever would be first among you, shall be bondman of all; for the Son of
 45 man also came not to be served, but to serve, and to give his life a ransom for¹ many.

46 And they come to Jericho. And as he was going out of Jericho with his disciples and a great multitude, a blind beggar, Bar-timæus (the son of
 47 Timæus), was sitting by the wayside. And hearing that it was Jesus the Nazarene, he began to cry out and say, Jesus, son of David, have mercy on me.—
 48 And many were rebuking him, that he should hold his peace; but he cried out much the more, Son of
 49 David, have mercy on me.—And Jesus stopped,

¹ Or in exchange for.

and said, Call him.—And they call the blind man, saying to him, Be of good cheer, rise; he calleth thee.—And he, throwing off his cloak, sprang up and went unto Jesus. And Jesus answered and said to him, What wouldst thou that I should do for thee?—And the blind man said to him, Rabbuni, that I may recover my sight.—And Jesus said to him, Go thy way; thy faith hath saved thee.—And straightway he recovered his sight, and began to follow him in the way.

And when they are drawing near to Jerusalem, to Bethphage and Bethany, towards the Mount of the Olive trees, he sendeth two of his disciples, and saith to them, Go your way into the village opposite you, and straightway as ye enter it, ye will find a colt tied, on which no man ever yet sat; loose it, and bring it. And if any one say to you, 'Why are ye doing this?' say, 'The Lord hath need of it, and will straightway send it back hither.'¹—And they went their way, and found a colt tied at a door, outside in the street; and they loose it. And some of them that were standing there said to them, What are ye doing, loosing the colt?—And they said to them even as Jesus had said; and they let them go. And they bring the colt unto Jesus, and throw their cloaks on it; and he took his seat upon it. And many spread their cloaks on the way; and others boughs, cutting them from the fields. And they that went in front, and they that followed, kept crying, 'Hosanna!

Blessed is he that cometh in the name of the Lord;

Blessed is the kingdom that cometh, the kingdom of our father David.

Hosanna in the highest!

And he went into Jerusalem, into the temple; and when he had looked round about upon all things, and now it was eventide, he went out to Bethany with the twelve.

And on the morrow, when they had come out from Bethany, he hungered; and seeing from afar a fig tree with leaves, he went, if haply he might find anything thereon; and when he came up to it,

¹ . . . of it; and straightway he (the owner) will send him back hither (R.V.).

- he found nothing but leaves ; for it was not the season for figs. And he answered and said to it, No one eat fruit from thee henceforward for ever !— And his disciples were listening.
- 15 And they come to Jerusalem ; and he went into the temple, and began to cast out them that sold and them that bought in the temple ; and he overturned the tables of the money-changers and the seats of them that sold the doves, and would not allow any one to carry a vessel through the temple ;
- 16 and he began to teach, and to say to them, Is it not written, ' My house shall be called a house of prayer for all the nations ' ? but you have made it a robbers' den.—And the high priests and the scribes heard it, and sought how they might destroy him ; for they were afraid of him ; for all the multitude were astonished at his teaching.
- 17 And whenever evening came, they¹ used to go forth out of the city.
- 18 And as they were passing by in the morning, they saw the fig tree, withered from the roots. And Peter, remembering, saith to him, Rabbi, behold, the fig tree that thou cursedst is withered away.—
- 19 And Jesus answering saith to them, Have faith in God. Verily, I say to you that whosoever shall say to this mountain, ' Be taken up and cast into the sea,' and shall not doubt in his heart, but shall believe that what he saith cometh to pass ; he shall have it. Therefore I say to you, all things whatsoever, for which ye pray and ask, believe that ye received them, and ye shall have them. And whenever ye stand praying, forgive, if ye have anything against any one ; that your Father also who is in heaven may forgive you your trespasses.²
- 20 And they come again to Jerusalem ; and as he was walking in the temple, the high priests and the scribes and the elders come unto him ; and they said to him, By what authority doest thou these things ? or who gave thee this authority to do them ?—But Jesus said to them, I will ask you one question, and answer ye me ; and I will tell you by what authority I do these things. The baptism of

¹ Some MSS., ' he.' ² Some MSS. add verse 26 : ' But if ye forgive not, neither will your Father who is in heaven forgive your trespasses.'

John, was it from heaven, or from men? answer me.—And they began to reason with themselves, 31 saying, If we shall say, 'From heaven,' he will say, 'Why then did ye not believe him?' but shall we 32 say, 'From men'?—they were afraid of the multitude; for as to John, all, verily, held that he was a prophet. And they answer and say to Jesus, We 33 do not know.—And Jesus saith to them, Neither do I tell you by what authority I do these things.

And he began to speak to them in parables:— 12
A man planted a vineyard, and set a hedge about it, and dug a pit for the winepress, and built a tower, and let it out to husbandmen, and went into another country. And at the season he sent unto the 2 husbandmen a servant,¹ that he might receive from the husbandmen part of the fruits of the vineyard. And they took and beat him, and sent him away 3 empty-handed. And, again, he sent unto them 4 another servant; and him they wounded in the head, and shamefully treated. And he sent another; 5 and him they killed, and many others; beating some, and killing some. One yet he had, a beloved 6 son; he sent him last unto them, saying, 'They will reverence my son.' But the husbandmen said 7 among themselves, 'This is the heir! come, let us kill him, and the inheritance will be ours.' And 8 they took him and killed him, and threw him out of the vineyard. What will the lord of the vineyard 9 do? he will come and destroy the husbandmen, and will entrust the vineyard to others. Did ye never 10 read even this scripture,

'A stone which the builders rejected,
The same became the corner-stone;
From the Lord came this corner-stone, 11
And it is marvellous in our eyes?'

And they were seeking to seize him, and they feared 12 the multitude; for they perceived that he had spoken the parable with respect to themselves. And they left him and went away.

And they send unto him certain of the Pharisees 13 and of the Herodians, that they might entrap him by talk. And they come and say to him, Master, 14 we know that thou art true, and carest not for any one; for thou regardest not the person of men, but

¹ Lit. bondman (and in context).

teachest the way of God with truth ; is it lawful to
 15 pay poll-tax to Cæsar, or not ? should we pay, or
 should we not pay ?—But he, knowing their hypo-
 crisy, said to them, Why test ye me ? Bring me a
 16 denarius,¹ that I may see it.—And they brought
 one ; and he saith to them, Whose are this image
 and the superscription ?—And they said to him,
 17 Cæsar's.—And Jesus said to them, Render to Cæsar
 the things that are Cæsar's, and to God the things
 that are God's.—And they marvelled greatly at
 him.

18 And there come unto him some Sadducees (men
 who say there is no resurrection), and they began to
 19 ask him, saying, Master, Moses wrote for us, that if
 any one's brother die, and leave a wife behind him,
 and leave no child, his brother should take the
 20 widow, and raise up issue unto his brother. There
 were seven brothers ; and the first took a wife, and
 21 dying left no issue. And the second took her, and
 died, without leaving issue behind him ; and the
 22 third likewise. And the seven left no issue ; last of
 23 all, the woman also died. In the resurrection,
 when they rise up, of which of them will she be
 24 wife ? for the seven had her for wife.—Jesus said
 to them, Is not this why ye err, that ye know
 25 neither the scriptures, nor the power of God ? For
 when they have risen up from the dead, they neither
 marry nor are given in marriage, but are as angels
 26 in heaven. Now as touching the dead, that they
 are raised, did ye never read in the book of Moses
 (at the Bush²), how God spoke to him, saying, ' I am
 the God of Abraham, and the God of Isaac, and the
 27 God of Jacob ' ? He is God, not of dead men, but of
 living ; ye greatly err.

28 And one of the scribes came near, and hearing
 them arguing together, and perceiving that he had
 answered them well, asked him, What command-
 29 ment is the first of all things ?—Jesus answered,
 The first is, ' Hear, O Israel ; the Lord our God is
 30 one Lord ; and thou shalt love the Lord thy God
 with all thy heart, and with all thy soul, and with
 31 all thy mind, and with all thy strength '. The
 second is this, ' Thou shalt love thy neighbour as

¹ Rendered shilling, in other places. ² In that part of the book
 of Exodus.

thyself. There is no commandment greater than these.—And the scribe said to him, Of a truth, 32
Master, thou saidst well that he is one, and there 33
is no other besides him; and to love him with all
the heart, and with all the understanding, and with
all the strength, and to love one's neighbour as one-
self, is far more than all whole burnt-offerings and
sacrifices.—And Jesus, seeing that he answered dis- 34
creetly, said to him, Thou art not far from the king-
dom of God.—And no one after that durst ask him
any more questions.

And Jesus answered and said, while he was 35
teaching in the temple, How say the scribes that
the Christ is David's son? David himself said in 36
the Holy Spirit,

'The Lord said to my Lord, Sit at my right hand,

Until I put thine enemies beneath thy feet.'

David himself speaks of him as Lord; and how, 37
then, is he his son?

And the common people¹ heard him gladly. And 38
in his teaching he said, Beware of the scribes, whose
desire is to walk about in long robes, and to have
greetings in the market-places, and front seats in 39
the synagogues, and best places at feasts; they 40
that devour widows' houses, and for a pretence
make long prayers; these will receive a heavier
sentence.

And he sat down opposite the treasury and 41
observed how the multitude were casting money
into the treasury; and many that were rich were
casting in much. And there came a poor widow, 42
and she cast in two mites (which make a farthing).
And he called to him his disciples, and said to them, 43
Verily, I say to you, this widow, poor as she is, cast
in more than all they that are casting into the
treasury. For all they out of their abundance did 44
cast in; but she out of her poverty cast in all that
she had, even all her living.

And as he was going out of the temple, one of his 13
disciples saith to him, Master, see, what wonderful
stones, and what wonderful buildings!—And Jesus 2
said to him, Art thou looking at these great build-
ings? there shall not be left stone upon stone, that
shall not be thrown down.

¹ Lit. the great multitude, 'the masses.'

- 3 And as he was sitting on the Mount of the Olive
trees, opposite the temple, Peter and James and
4 John and Andrew asked him privately, Tell us,
when will these things be? and what will be the
sign when these things are all about to be accom-
5 plished?—But Jesus began to say to them, Take
6 heed lest any one seduce you; many will come in
my name, saying, 'I am he'; and many they will
7 seduce. But when ye shall hear of wars and
rumours of war, be not troubled; they must come
8 to pass; but the end is not yet.—For nation will
rise against nation, and kingdom against kingdom;
there will be earthquakes in divers places; there
will be famines. These things are the beginning of
birth-pangs.
- 9 But you, take ye heed to yourselves; they will
deliver you up to councils, and in synagogues ye
will be beaten; and before governors and kings ye
will be set for my sake, for a testimony to them.
- 10 And unto all the nations the gospel must first be
11 preached. And when they shall deliver you up, and
lead you away, be not anxious beforehand as to
what ye are to speak; but whatsoever shall be
given you in that hour, that speak ye; for you are
not the speakers, but the Holy Spirit is that which
12 speaketh. And brother will deliver up brother to
death, and the father his child; and children will rise
13 up against parents, and will put them to death. And
ye will be hated by all men for my name's sake.
But he that endureth to the end, the same shall be
saved.
- 14 But when ye see the abomination of desolation
standing where he ought not—he that readeth, let
him consider—then let them that are in Judæa flee
15 to the mountains; let him that is on the housetop
not go down, neither enter, to take anything out of
16 his house; and let him that is out in the field not
turn back to take up his cloak.
- 17 But alas for them that are with child, and for
18 them that give suck, in those days! And pray that
19 it come not in winter. For those days will be tribu-
lation, such as there hath not come the like from the
beginning of the creation which God created, until
20 now; and never again will come. And unless the Lord
had shortened the days, no flesh would have been

saved ; but for the sake of the chosen, whom he chose for himself, he shortened the days. And then 21 if any one shall say to you, ' Behold ! here is the Christ ! ' ' Behold ! there he is ! ' believe it not. But false christs and false prophets will arise, and 22 will work signs and wonders, so as to lead astray, if possible, the chosen. But you, take ye heed ; 23 I have told you all things beforehand.

But in those days, after that tribulation, the sun 24 will be darkened, and the moon will not give her light, and the stars will be falling out of the heaven, 25 and the powers that are in the heaven will be shaken. And then they shall see the Son of man 26 coming in clouds with great power and glory. And 27 then he will send forth the angels, and will gather together his chosen from the four winds, from the utmost part of earth to the utmost part of heaven.

Now from the fig tree learn its parable ; when its 28 branch hath now become tender, and is putting forth its leaves, ye know that summer is nigh ; so also you, when ye see these things coming to pass, 29 know ye that he is nigh, at the doors. Verily, I say 30 to you, this generation will not pass away till all these things have come to pass. The heaven and 31 the earth will pass away ; but my words will not pass away. But of that day or that hour no one 32 knoweth ; even the angels in heaven know not, neither knoweth the Son, but the Father.

Take heed, be wakeful ;¹ for ye know not when 33 the time is. For it is as a man living abroad, having 34 left his house and given authority to his servants,² to each his work ; and he commanded the door-keeper to watch. Watch therefore ; for ye know 35 not when the master of the house cometh, in the evening, or at midnight, or at cock-crowing, or in the morning ; lest, coming suddenly, he find you 36 sleeping. And what I say to you, I say to all, 37 Watch !

Now it was two days before the passover and the 14 unleavened bread ; and the high priests and the scribes were seeking how they might seize him by subtilty, and kill him. For they said, Not during 2

¹ Some MSS. add, ' and pray.'

² Or bondmen.

the feast, lest haply there shall be a tumult of the people.

3 And while he was in Bethany, in the house of Simon the leper, as he was sitting at table, there came a woman with an alabaster cruse of ointment of pure nard, very costly; breaking the cruse she
4 poured the ointment over his head. But there were some that felt indignation among themselves—Why hath this waste of the ointment been made?
5 for this ointment might have been sold for more than three hundred shillings, and given to the poor.
6 —And they murmured against her. But Jesus said, Let her alone; why trouble ye her? it was a
7 gracious work she wrought on me. For the poor ye have always with you, and whensoever ye will ye can do them good; but me ye have not always.
8 She did what she could; she was beforehand in
9 anointing my body for the burial. And verily, I say to you, wheresoever the gospel shall be preached throughout the whole world, this also that she hath done shall be told for a memorial of her.

10 And Judas Iscariot, being one of the twelve, went away unto the high priests, that he might deliver
11 him to them. And they, when they heard it, were glad, and promised to give him money. And he sought how he might conveniently deliver him up.

12 And on the first day of the unleavened bread, when they used to slay the passover lamb,¹ his disciples say to him, Where wilt thou that we go and make ready that thou mayest eat the passover?—

13 And he sendeth two of his disciples, and saith to them, Go your way into the city, and there will meet you a man carrying a pitcher of water; follow
14 him, and wherever he entereth in, say to the master of the house, 'The Master saith, Where is my guest-chamber, where I may eat the passover with my
15 disciples?' and he will show you a large upper room ready furnished; and there make ready for
16 us.—And the disciples set out, and went into the city, and found even as he had said to them; and they made ready the passover.

17 And when it was evening, he cometh with the
18 twelve. And while they sat at table, and were eating, Jesus said, Verily, I say to you, that one of you

¹ Lit. slay the passover (and in S. Luke xxii. 7; 1 Cor. v. 7).

will betray me; he that is eating with me.—They 19
 began to be sorrowful, and to say to him one by one,
 Surely not I?—But he said to them, It is one of the 20
 twelve; he that is dipping with me in the dish. For 21
 the Son of man goeth, even as it is written of him;
 but alas for that man through whom the Son of man
 is betrayed! well were it for that man if he had
 not been born!

And while they were eating, he took bread;¹ and 22
 having blessed, he broke it, and gave to them, and
 said, Take; this is my body.—And he took a cup; 23
 and, having given thanks, he gave to them; and
 they all drank from it. And he said to them, This 24
 is my blood of the² covenant, the blood that is being
 poured forth for many. Verily, I say to you, I shall 25
 no more drink of the fruit of the vine, until that
 day when I drink it, a new fruit, in the kingdom of
 God.

And, after singing a hymn, they went out to the 26
 Mount of the Olive trees. And Jesus saith to them, 27
 All ye will find a stumbling-block; for it is written,
 'I will smite the shepherd, and the sheep will be
 scattered abroad'; but, after I am raised, I will go 28
 before you into Galilee.—But Peter said to him, 29
 Even if all shall find a stumbling-block, yet will
 not I.—And Jesus saith to him, Verily, I say to thee, 30
 that thou this day, this very night, before a cock
 crow twice, wilt disown me thrice.—But he went on 31
 speaking vehemently, If I must die with thee, I will
 not disown thee.—And in like manner said they all.

And they come to a plot which was named Geth- 32
 semane; and he saith to his disciples, Sit down
 here, until I have prayed.—And he taketh with him 33
 Peter, and James, and John, and began to be
 greatly amazed and sore troubled; and he saith to 34
 them, Exceedingly sorrowful is my soul, even unto
 death; abide here, and watch.—And going for- 35
 ward a little, he fell on the ground, and began to
 pray that, if it was possible, the hour might pass
 away from him; and he said, Abba,³ Father, all 36
 things are possible to thee; take away this cup
 from me; yet not what I will, but what thou
 wilt.—And he cometh and findeth them sleeping, 37

¹ Or a loaf. ² Some MSS. insert, 'new.' ³ The derivation of
 our word 'abbot.'

and saith to Peter, Simon, sleepest thou? couldst
 38 not thou watch one hour? Watch and pray, that
 ye come not into temptation; the spirit indeed is
 39 eager, but the flesh is weak.—And again he went
 40 away and prayed, saying the same words. And
 again he came, and found them sleeping, for their
 eyes were growing heavy; and they knew not what
 41 to answer him. And he cometh the third time, and
 saith to them, Do ye sleep on, then, and take your
 rest? ¹ it is enough, the hour hath come; behold, the
 Son of man is betrayed into the hands of the sinners.
 42 Arise, let us go; behold, my betrayer is at hand.
 43 And straightway while he was yet speaking,
 Judas, one of the twelve, cometh up, and with him
 a great multitude from the high priests and the
 44 scribes and the elders, with swords and clubs. Now
 his betrayer had given them a token, saying, Whom-
 soever I shall kiss, that is he; seize him, and lead
 45 him away safely.—And when he came, straightway
 he went up to him, and saith, Rabbi!—and kissed
 46 him tenderly. And they laid hands on him, and
 47 seized him. But one of the bystanders drew his
 sword, and smote the high priest's bondman, and
 48 cut off his ear. And Jesus answered and said to
 them, As against a robber came ye out with swords
 49 and clubs, to take me? daily I was with you in the
 temple, teaching, and ye seized me not; but it is
 50 that the scriptures may be fulfilled.—And they all
 forsook him, and fled.
 51 And a certain young man was following with him,
 having a linen sheet thrown over his naked body;
 52 and they seize him; but he left the linen sheet, and
 fled naked.
 53 And they led Jesus away unto the high priest;
 and all the high priests and the elders and the
 54 scribes come together. And Peter followed him at
 a distance, even inside, into the court of the high
 priest; and he was sitting with the officers, and
 warming himself at the blaze.
 55 Now the high priests and the whole council were
 seeking testimony against Jesus, to put him to
 56 death; and they found none. For many bore false
 witness against him, and their testimonies agreed
 57 not. And some stood up and bore false witness

¹ See note to S. Matthew xxvi. 45.

against him, saying, We ourselves heard him say, 58
 'I will destroy this sanctuary which was made by
 hands, and after three days I will build another,
 not made by hands.'—And not even so did their 59
 testimony agree. And the high priest stood up in 60
 the midst, and asked Jesus, saying, Dost thou not
 answer at all? what do these witness against thee?
 —But he held his peace, and made no answer. 61
 Again, the high priest began to ask him, and saith
 to him, Thou! art thou the Christ, the Son of the
 Blessed?—And Jesus said, I am; and ye shall see 62
 the Son of man sitting at the right hand of the
 Power, and coming with the clouds of the heaven.—
 But the high priest rent his clothes, and saith, What 63
 further need have we of witnesses? Ye heard the 64
 blasphemy, what think ye?—And they all con-
 demned him as liable to death. And some began to 65
 spit on him, and to cover his face, and to buffet
 him, and to say to him, Prophecy!—And the
 officers struck¹ him with blows of their hands.

And while Peter was below in the court, there 66
 cometh one of the maidservants of the high priest;
 and seeing Peter warming himself, she looked upon 67
 him, and saith, Thou also wast with that Nazarene,
 Jesus. But he denied, saying, I neither know, nor 68
 understand, what thou sayest.—And he went forth
 outside into the vestibule;² and the maid, seeing 69
 him, began to say again to the bystanders, This is
 one of them.—But again he kept denying it. And 70
 again, a little later, the bystanders said to Peter,
 Surely thou art one of them; for indeed thou art a
 Galilæan.—But he began to curse and to swear, 71
 I know not this man of whom ye speak.—And 72
 straightway the second time a cock crew. And
 Peter remembered the word, how Jesus had said to
 him, Before a cock crow twice, thou wilt disown me
 thrice.—And when he thought thereon, he began to
 weep.

And as soon as it was morning, the high priests 15
 with the elders and scribes, and the whole council,
 arranged a consultation, and bound Jesus, and took
 him away, and delivered him up to Pilate. And 2
 Pilate asked him, Thou! art thou the king of the

¹ *Lit.* took (cf. our 'caught him' = 'struck him'). ² Some MSS. add, 'and a cock crew.'

- Jews?—And he answering saith to him, Thou sayest
 3 it.¹—And the high priests were accusing him of
 4 many things. And Pilate again began to ask him,
 saying, Makest thou no answer? behold, how
 5 many things they accuse thee of!—But Jesus made
 no further answer; so that Pilate marvelled.
 6 Now at festival-time he used to release unto them
 7 one prisoner, whom they begged off. Now there
 was the man called Barabbas, lying bound with
 them that had made a tumult, men who in the
 8 tumult had committed murder. And the multitude
 went up, and began to ask Pilate to do as he was
 9 wont to do for them. But Pilate answered them,
 saying, Will ye that I release unto you the king of
 10 the Jews?—for he began to see that for envy the
 11 high priests had delivered him up. But the high
 priests stirred up the multitude, that he should
 12 rather release Barabbas unto them. But Pilate
 again answered and said to them, What shall I do
 then with him that ye call The king of the Jews?—
 14 But they cried out again, Crucify him!—But
 Pilate said to them, Why? what evil hath he done?
 —But they cried out vehemently, Crucify him!—
 15 And Pilate, wishing to content the multitude,
 released unto them Barabbas; and delivered Jesus,
 after scourging him, to be crucified.
 16 Now the soldiers led him away inside the court
 (it was the palace), and they call together the whole
 17 battalion. And they clothe him with purple; and
 18 plating a crown of thorns, they put it on him. And
 they began to greet him, Hail, King of the Jews!—
 19 And they were smiting him on the head with a reed,
 and spitting upon him; and bowing their knees
 20 they were worshipping him. And when they had
 mocked him, they took the purple off him, and put
 on him his own garments. And they lead him out
 21 to crucify him. And they impress a passer-by,
 coming from the country, Simon, a Cyrenian, the
 father of Alexander and Rufus, that he might carry
 his cross.
 22 And they take him to the place Golgotha (which
 23 is, being interpreted, Place of a skull). And they
 offered him wine mingled with myrrh; but he
 24 received it not. And they crucify him, and divide

¹ See note to S. Matthew xxvi. 25.

his garments among themselves, casting lots upon them, what each should take. Now it was the third hour;¹ and they crucified him. And above there was written the inscription of the charge against him,

THE KING OF THE JEWS.

And with him they crucify two robbers; one at his right hand, and one at his left.² And the passers-by were railing on him, shaking their heads, and saying, Ah! thou that wouldst destroy the sanctuary and build it in three days, come down from the cross, and save thyself!—In like manner the high priests also, mocking among themselves, with the scribes, said, Others he saved; himself he cannot save; let the Christ, the king of Israel, come down now from the cross, that we may see and believe.—And they that were crucified with him were reproaching him.

And when the sixth hour had come, darkness came over the whole land, until the ninth hour. And at the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani?—which is, being interpreted, My God, my God, why didst thou forsake me? And some of the bystanders heard it and said, Behold! he is calling Elijah.—But some one ran, charged a sponge with vinegar, put it on a reed, and was giving him to drink, saying, Let us see whether Elijah is coming to take him down.—But Jesus uttered a loud cry, and expired. And the veil of the sanctuary was rent into two from top to bottom. Now the centurion, who was standing by, facing him, when he saw that he thus expired,³ said, Truly this man was a son of God.—Now looking on from afar there were also some women; among whom were Mary the Magdalene, and Mary the mother of James the little and of Joses, and Salome; who, when he was in Galilee, used to follow him and minister to him; and many others, they that had come up with him to Jerusalem.

And evening having now come, as it was the Preparation (that is to say, the sabbath eve), there came Joseph of Arimathea, a councillor of high

¹ i.e. 9 a.m. ² The best MSS. omit verse 28: 'And the scripture was fulfilled that saith, And he was reckoned with transgressors.'
³ Some MSS., 'so cried out and expired.'

rank, who himself also was waiting for the kingdom
of God; and he took courage and went in unto
44 Pilate, and asked for the body of Jesus. But Pilate
wondered whether he was already dead; and, call-
ing for the centurion, he asked him whether he had
45 been any while dead. And when he learnt it from
46 the centurion, he granted the corpse to Joseph. And
Joseph bought a linen sheet, and took him down,
and wound him in the linen sheet, and laid him in a
tomb which had been hewn out of rock; and he
47 rolled up a stone against the door of the tomb. But
Mary the Magdalene and Mary the mother of Jesus
were looking where he was laid.

16 And when the sabbath was past, Mary the
Magdalene, and Mary the mother of James, and
Salome, bought spices, that they might come and
2 anoint him. And very early on the first day of the
week, when the sun had risen, they come to the
3 tomb. And they were saying among themselves,
Who will roll away for us the stone from the door
4 of the tomb?—And looking up they see that the
stone had been rolled back; for it was exceedingly
5 great. And, entering the tomb, they saw a young
man, sitting at the right side, arrayed in a white
6 robe; and they were greatly amazed. But he saith
to them, Be not amazed; ye seek Jesus, the Naza-
rene, the crucified; he is risen, he is not here;
7 behold, the place where they laid him! but go your
way, tell his disciples, and Peter, 'He goeth before
you into Galilee; there ye shall see him, even as he
8 said to you.'—And they went out, and fled from
the tomb, for trembling and amazement seized
them; and they said nothing to any one, for they
were afraid. . . .

9 Now¹ when he had risen up early on the first day of
the week, he appeared first to Mary the Magdalene,
10 from whom he had cast out seven demons. She
went and took word to them that had been with
11 him, as they were mourning and weeping. And
they, hearing that he was alive and had been seen
by her, disbelieved.

12 But after these things he was manifested in

¹ Verses 9-20 are missing in two of the oldest MSS., the Vatican and Sinaitic, but are found in most of the others.

another form to two of them, as they were walking, on their way into the country. And they went 13 away, and took word to the rest; neither did they believe them.

But afterwards he was manifested to the eleven 14 themselves, as they were sitting at table; and he reproached them with their unbelief and hardness of heart, in that they did not believe them that had seen him after he had risen. And he said to them, 15 Go into all the world, and preach the gospel to the whole creation. He that believeth and is baptized 16 shall be saved; but he that disbelieveth shall be condemned. And these signs shall accompany 17 them that believe; in my name they shall cast out demons, and shall speak in new¹ tongues; they 18 shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on sick persons, and they shall recover.

So then the Lord Jesus, after he had spoken to 19 them, was taken up into heaven, and sat down at the right hand of God. But as for them, they went 20 forth, and preached everywhere, the Lord working with them, and confirming the word through the signs that followed.²

¹ Some MSS. omit 'new.' ² Some authorities give (instead of verses 9-20) the following ending to this Gospel:—³ But all things that had been commanded they reported briefly to Peter and his companions. But afterwards Jesus himself sent forth through them, from east even to west, the holy and incorruptible preaching of the eternal salvation.⁴

[It is almost certain that the original ending of this gospel has been lost (the Greek of verse 8 ending abruptly, as if a final page of the original MS. had been lost); and that verses 9 to 20, and what is given in the preceding note, were added, from different sources, to take its place in different MSS. The shorter ending seems to have been composed with a view to completing the narrative of verses 1-8; the longer appears to be part of an independent work (see S. Luke i. 1).]

THE GOSPEL:—

ACCORDING TO LUKE

[A.D. 75]

1 Seeing that many have taken in hand to draw up
a narrative about the matters that have been ful-
2 filled among us, even as they were delivered to us
by them that from the beginning became eye-
3 witnesses, and ministers of the word, it seemed good
to me also, having investigated all things carefully
from the beginning, to write for thee, most excellent
4 Theophilus, an orderly account, that thou mightest
know the certainty as to the things wherein thou
wast instructed.

5 There was in the days of Herod, king of Judæa,
a certain priest named Zachariah, of the course of
Abijah; and he had a wife of the daughters of
6 Aaron; her name was Elizabeth. And both were
righteous before God, walking in all the command-
7 ments and ordinances of the Lord, blameless. And
they had no child, because Elizabeth was barren,
and they both were advanced in years.

8 Now it came to pass, while he was serving the
9 priest's office before God in the order of his course, it
fell to his lot, according to the custom of the priest's
office, to go into the sanctuary of the Lord and burn
10 incense; and all the congregation of the people
11 were praying outside at the hour of incense. And
there appeared to him an angel of the Lord, stand-
12 ing at the right side of the altar of incense. And
Zachariah, seeing him, was troubled, and fear fell
13 upon him. But the angel said unto him, Fear not,
Zachariah; for thy supplication was heard, and
thy wife Elizabeth shall bear thee a son; and thou

shalt call his name John. And thou shalt have joy 14
and gladness; and many will rejoice at his birth.
For he shall be great before the Lord, and shall 15
drink no wine nor strong drink; and, even from
his mother's womb, he shall be filled with the Holy
Spirit. And many of the children of Israel he shall 16
turn to the Lord their God: And he shall go before 17
him in the spirit and power of Elijah, to turn hearts
of fathers towards children, and disobedient men
to the wisdom of the righteous; to make ready for
the Lord a people prepared.—And Zachariah said 18
unto the angel, Whereby shall I know this? for
I am an old man, and my wife is advanced in years.—
And the angel answered and said to him, I am 19
Gabriel, he that standeth in the presence of God,
and I was sent to speak unto thee, and to tell thee
these good tidings. And, behold, thou shalt keep 20
silence, and not be able to speak, until the day when
these things come to pass; because thou didst not
believe my words, words which will be fulfilled in
their season.—And the people were waiting for 21
Zachariah, and marvelling while he tarried in the
sanctuary. But when he came out, he could not 22
speak to them, and they perceived that he had
seen a vision in the sanctuary; and he con-
tinued making signs, and remained dumb. And it 23
came to pass, when the days of his ministration
were fulfilled, he departed to his own house.

Now after those days Elizabeth, his wife, con- 24
ceived; and she secluded herself five months, say-
ing, Thus hath the Lord done unto me in the days 25
wherein he looked on me, to take away my reproach
among men.

But in the sixth month the angel Gabriel was 26
sent from God to a city of Galilee, named Nazareth,
unto a virgin betrothed to a man named Joseph, of 27
the house of David; and the virgin's name was
Mary. And he went in to her, and said, Hail! thou 28
that art endowed with grace; the Lord is with
thee.¹—But she was much troubled at the saying, 29
and began to reason in herself what manner of
greeting this might be. And the angel said to her, 30
Fear not, Mary; for thou hast found favour with
God. And, behold, thou shalt conceive in thy 31

¹ Some MSS. add, 'Blessed art thou among women.'

womb, and shalt bring forth a son; and thou shalt
 32 call his name Jesus. He shall be great, and Son of
 the Highest he shall be called; and the Lord God
 will give to him the throne of his father David;
 33 and he shall be king over the house of Jacob for
 ever; and of his kingdom there shall be no end.—
 34 But Mary said unto the angel, How shall this be,
 35 seeing that I know not a man?—And the angel
 answered and said to her, The Holy Spirit will come
 upon thee, and the power of the Highest will over-
 shadow thee; therefore also that which shall be
 36 born¹ shall be called Holy, Son of God. And,
 behold, Elizabeth thy kinswoman, she also hath
 conceived a son in her old age, and this is the sixth
 37 month with her that was called barren; for from
 38 God no word will be impossible.—But Mary said,
 Behold, the bondmaid of the Lord; be it unto me
 according to thy word.—And the angel departed
 from her.

39 But Mary arose in those days, and went into the
 40 hill country with haste, to a city of Judah; and
 entered into the house of Zachariah, and greeted
 41 Elizabeth. And it came to pass, when Elizabeth
 heard Mary's greeting, the babe leapt in her womb;
 42 and Elizabeth was filled with the Holy Spirit, and
 spoke out with a loud cry, and said, Blessed art thou
 among women, and blessed is the fruit of thy womb!
 43 And whence is this to me, that the mother of my
 44 Lord should come unto me? For, behold, when
 the sound of thy greeting came to my ears, the babe
 45 leapt in my womb for joy. And blessed is she that
 believed; for there shall be a fulfilment of the
 46 things that were told her from the Lord.—And Mary
 said,

My soul doth magnify the Lord,
 47 And my spirit hath rejoiced in God my Saviour;
 48 In that he regarded the low estate of his bond-
 maid.
 For, behold, henceforth all generations will call
 me blessed;
 49 Because he that is mighty hath done for me
 great things;
 And holy is his name;

¹ Some MSS. add, 'of thee.'

And his mercy is unto generations and genera- 50
tions upon them that fear him.

He hath showed strength with his arm, 51

He hath scattered proud men in the imagina-
tion of their hearts ;

He hath put down potentates from thrones, and 52
exalted men of low degree ;

Hungry men he hath filled with good things, 53
and rich men he hath sent empty away.

He hath given help to Israel his servant, 54

That, even as he spoke unto our forefathers,
He may remember mercy

To Abraham and to his seed for ever.

And Mary abode with her about three months, and 56
returned to her own house.

But as for Elizabeth, the time for her to be 57
delivered was fulfilled ; and she brought forth a son.

And her neighbours and her kinsfolk heard that the 58

Lord had magnified his mercy towards her ; and

they rejoiced with her. And it came to pass on the 59

eighth day, that they came to circumcise the child ;

and they were going to call him after his father's

name, Zachariah. And his mother answered and 60

said, Not so ; but he shall be called John.—And 61

they said unto her, There is none of thy kindred

that is called by this name.—But they made signs 62

to his father, what he would have him called. And 63

he asked for a writing-tablet, and wrote, saying,

John is his name.—And they all marvelled. And 64

his mouth and his tongue were set free immediately,

and he began to speak, blessing God. And fear 65

came on all that dwelt round about them ; and all

these sayings were spoken abroad in all the hill

country of Judæa ; and all that heard them laid 66

them up in their hearts, saying, What then will this

child be ?—For the hand of the Lord was also with

him. And his father Zachariah was filled with the 67

Holy Spirit, and prophesied, saying,

Blessed be the Lord, the God of Israel, 68

In that he hath visited and wrought deliverance

for his people,

And hath raised up a horn of salvation for us 69

In the house of his servant David

(Even as he spoke through the mouth of his 70

holy prophets that have been from of old) ;

- 71 Salvation from our enemies and from the hand
of all that hate us ;
- 72 To deal mercifully with our forefathers,
And to remember his holy covenant,
- 73 The oath that he swore unto Abraham our fore-
father ;
- 74 That he would grant to us, that, rescued out of
the hand of our enemies,
We should serve him without fear,
- 75 In holiness and righteousness before him, all
our days.
- 76 Yea, and thou, child, shalt be called the
prophet of the Highest ;
- For thou shalt go before the face of the Lord,
to make ready his ways ;
- 77 To give to his people knowledge of salvation,
In remission of their sins,
- 78 Because of the heart of mercy of our God,
Wherein the dayspring from on high shall visit¹ us,
- 79 To shine on them that sit in darkness and the
shadow of death,
To guide our feet into the way of peace.
- 80 And the child grew, and became strong in spirit,
and was in the deserts till the day of his manifesta-
tion unto Israel.
- 2 Now it came to pass in those days, there went
forth a decree from Cæsar² Augustus, that all the
2 world³ should be registered. (This first registration
took place when Quirinius was governor of Syria.)
- 3 And all were going to register themselves, each to
4 his own city. Now Joseph also went up from
Galilee, out of the city of Nazareth, into Judæa, to
the city of David, which is called Bethlehem,
(because he was of the house and family of David),
to get himself registered, together with Mary his
6 betrothed, she being great with child. But it came
to pass while they were there, the days for her to be
7 delivered were fulfilled ; and she brought forth her
son, the firstborn, and wrapped him in swaddling
bands, and laid him in a manger, because there was
not room for them in the lodging-place.⁴
- 8 And there were shepherds in the same country

¹ Some MSS., 'has visited.' ² i.e. the Roman Emperor.
³ I.e. the inhabited (earth) ; practically, the Roman empire.
⁴ Or Khan (inn, A.V.) ; see Jeremiah xli. 17.

abiding in the fields, and keeping watch over their flock by night. And an angel of the Lord came and stood by them, and the glory of the Lord shone round about them, and they were afraid with great fear. And the angel said to them, Fear not! for, behold, I bring you good tidings of great joy which shall be to all the people; for unto you there was born this day, in the city of David, a Saviour, who is Christ the Lord. And this is a sign to you; ye will find a babe wrapped in swaddling bands and lying in a manger.—And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest; and on earth peace among men in whom he delights.¹

And it came to pass as the angels went away from them into heaven, the shepherds were saying one to another, Let us now go over even unto Bethlehem, and see this thing that hath come to pass,² which the Lord hath made known unto us.—And they went with haste, and found both Mary and Joseph, and the babe who was lying in the manger. But when they had seen it, they made known about the saying that had been spoken to them concerning this child. And all that heard it marvelled at the things that were spoken unto them by the shepherds. But Mary kept in mind all these sayings, pondering them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it had been spoken unto them.

And when eight days had been fulfilled for his circumcision, the name Jesus³ was given him, the name given by the angel before he was conceived in the womb.

And when the days of their purification according to the law of Moses had been fulfilled, they took him up to Jerusalem, to present him to the Lord (even as it is written in a law of the Lord, 'Every male that openeth the womb shall be called holy to the Lord'), and to offer a sacrifice according to what is said in the law of the Lord, 'A pair of turtle-

¹ Some MSS., 'and on earth peace, delight among men.' ² Or that has been published (Acts x. 37). ³ i.e. Saviour (same as Joshua, in the O.T.).

- 25 doves or two young pigeons.' And, behold, there was in Jerusalem a man named Symeon ; and this man was righteous and devout, waiting for the consolation of Israel ; and the Holy Spirit was upon
- 26 him. And it had been revealed to him by the Holy Spirit, that he should not see death before he had
- 27 seen the Lord's Christ. And he came, in the Spirit, into the temple ; and when the parents brought in the child Jesus that they might do for him according to the custom of the law, he also received him into his arms, and blessed God, and said,
- 29 Master, now thou art letting thy bondman depart, According to thy word, in peace ;
- 30 For mine eyes have seen thy salvation,
- 31 Which thou hast prepared before the face of all peoples ;
- 32 A light for revelation to the Gentiles, And a glory to thy people Israel.
- 33 And his father and his mother were marvelling at the things that were spoken concerning him. And Symeon blessed them, and said unto Mary his mother, Behold, this child is appointed for the falling and the rising of many in Israel ; and for a sign that is spoken against ; yea, and through thine own soul there will pass a sword ; that thoughts out of many hearts may be revealed.
- 36 And there was Hannah, a prophetess, daughter of Phanuel, of the tribe of Asher ; she was of a great age, having lived with a husband seven years from her maidenhood, and by herself as a widow even unto four score and four years ; and she departed not from the temple, worshipping with fastings and supplications night and day. And coming up at that very hour, she began to give thanks to God, and to speak of him to all that were waiting for the deliverance of Jerusalem.
- 39 And when they had completed all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth.
- 40 But the child grew and became strong, filling with wisdom ; and the grace of God was upon him.
- 41 And his parents used to go up every year to Jerusalem at the feast of the passover. But when he came to be twelve years old, and they went
- 43 up according to the custom of the feast, and had

completed the days, the boy Jesus, while they were returning, tarried behind in Jerusalem; and his parents knew it not. But, supposing that he was in the company, they went a day's journey, and sought for him among their kinsfolk and acquaintances; and, not finding him, they returned to Jerusalem, seeking for him. And it came to pass after three days they found him in the temple, sitting in the midst of the teachers, both hearing them and asking them questions; but all that heard him were amazed at his understanding and his answers. And when they saw him, they were astonished; and his mother said unto him, Child, why didst thou treat us thus? behold, thy father and I have been seeking thee, sorrowing.—And he said unto them, Why was it that ye sought me? knew ye not that I must be in my Father's house?¹—And they understood not the saying that he spoke to them. And he went down with them, and came to Nazareth, and continued subject unto them. And his mother carefully kept all these sayings in her heart. And Jesus advanced in wisdom and stature, and in favour with God and men.

Now in the fifteenth year of the reign of Tiberius Cæsar (Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, but his brother Philip tetrarch of the region of Ituræa and Trachonitis, and Lysanias tetrarch of Abilene, in the high priesthood of Annas and Caiaphas), the word of God came unto John, the son of Zachariah, in the wilderness. And he went into all the region round about the Jordan, preaching a baptism of repentance unto remission of sins; as it is written in a book of words of Isaiah the prophet,

A voice of one crying in the wilderness,
Make ready the way of the Lord,
Make straight his paths.
Every valley shall be filled,
And every mountain and hill shall be brought low;
And the crooked places shall become straight ways,
And the rough ways smooth;
And all flesh shall see the salvation of God.'

¹ Or about my Father's business.

- 7 He said therefore to the multitudes that came forth to be baptized by him, Brood of vipers ! who warned you to escape from the wrath to come ?
- 8 Bring forth therefore fruits befitting your repentance, and begin not to say within yourselves, ' We have Abraham for our father ' ; for I say to you, that God is able out of these stones to raise up
- 9 children unto Abraham. But even now also the axe lieth at the root of the trees ; every tree therefore that bringeth not forth good fruit is cut down
- 10 and cast into the fire.—And the multitudes were asking him, saying, What are we to do then ?—And he answered and said to them, He that hath two coats, let him impart to him that hath none ; and
- 12 he that hath food, let him do likewise.—And there came tax-gatherers also to be baptized, and they
- 13 said unto him, Master, what are we to do ?—And he said unto them, Exact no more than that which
- 14 hath been appointed you.—And soldiers also on service were asking him, saying, And we, what are
- ~~we to do ?~~—And he said to them, Do violence to no one, neither accuse any one falsely ; and be content with your pay.¹
- 15 But as the people were in expectation, and all were musing in their hearts concerning John,
- 16 whether he might be the Christ ;² John answered, saying to them all, I indeed baptize you with water ; but there cometh the mightier than I, the thong of whose shoes I am not worthy to untie ; he will
- 17 baptize you in the Holy Spirit and in fire ; his winnowing fan is in his hand, thoroughly to cleanse his threshing-floor and to gather the wheat into his barn ; but the chaff he will burn up with fire un-
- 18 quenchable.—So with many different exhortations
- 19 he preached good tidings to the people. But Herod the tetrarch, being reproved by him about Herodias, his brother's wife, and about all the evil things that
- 20 Herod had done, added this also above all, that he shut up John in prison.
- 21 Now it came to pass, when all the people had been baptized, that, Jesus also having been baptized, and being in prayer, the heaven was opened ;
- 22 and the Holy Spirit descended upon him, in bodily form, like a dove ; and there came a voice out of

¹ Or allowances.² The word Christ means anointed.

heaven, Thou art my Son, the beloved ; on thee I set my delight.

And Jesus himself, when he began his work, was 23
 about thirty years of age, being (as was supposed)
 son of Joseph, the son of Heli, the son of Matthat, 24
 the son of Levi, the son of Melchi, the son of Jannai,
 the son of Joseph, the son of Mattathias, the son of 25
 Amos, the son of Nahum, the son of Esli, the son
 of Naggai, the son of Maath, the son of Mattathias, 26
 the son of Semein, the son of Josech, the son of
 Jodah, the son of Joanan, the son of Rhesa, the son 27
 of Zerubabel, the son of Salathiel, the son of Neri,
 the son of Melchi, the son of Addi, the son of Cosam, 28
 the son of Elmadam, the son of Er, the son of 29
 Joshua, the son of Eliezer, the son of Jorim, the
 son of Matthat, the son of Levi, the son of Simeon, 30
 the son of Judah, the son of Joseph, the son of
 Jonam, the son of Eliakim, the son of Melea, the 31
 son of Menna, the son of Mattatha, the son of
 Nathan, the son of David, the son of Jesse, the son 32
 of Obed, the son of Boaz, the son of Sala, the son
 of Nahshon, the son of Aminadab, the son of Admin, 33
 the son of Arni, the son of Hezrom, the son of Perez,
 the son of Judah, the son of Jacob, the son of Isaac, 34
 the son of Abraham, the son of Terah, the son of
 Nahor, the son of Serug, the son of Reu, the son of 35
 Peleg, the son of Eber, the son of Sala, the son of 36
 Cainan, the son of Arphaxad, the son of Shem, the
 son of Noah, the son of Lamech, the son of Methu- 37
 selah, the son of Enoch, the son of Jaret, the son of
 Mahalaleel, the son of Cainan, the son of Enos, the
 son of Seth, the son of Adam, the son of God. 38

Now Jesus, full of the Holy Spirit, returned from 4
 the Jordan, and for forty days was led in the Spirit
 in the wilderness, tempted by the devil. And in 2
 those days he ate nothing ; and when they were
 completed, he hungered. But the devil said to him, 3
 If thou art the Son of God, tell this stone to become
 a loaf.—And Jesus answered unto him, It is written, 4
 ' Not on bread only shall man live.'—And leading 5
 him up he showed him all the kingdoms of the world
 in a moment of time ; and the devil said to him, 6
 To thee I will give all this authority, and the glory
 of them ; for to me it hath been delivered ; and to
 whomsoever I will, I give it. Therefore if thou wilt 7

8 worship before me, it shall all be thine.—And Jesus answered and said to him, It is written, 'Thou shalt worship the Lord thy God, and him only thou shalt
9 serve.'—But he led him to Jerusalem, and set him on the pinnacle of the temple, and said to him, If thou art the Son of God, cast thyself down hence;
10 for it is written, 'To his angels he will give charge concerning thee, to preserve thee'; and 'on their
11 hands they shall bear thee up, lest haply thou dash thy foot against a stone.'—And Jesus answered and
12 said to him, It is said, 'Thou shalt not make trial of the Lord thy God.'—And when the devil had
13 completed every temptation, he departed from him, until a certain time.¹

14 And Jesus returned in the power of the Spirit into Galilee; and a report of him went forth throughout
15 all the region round about. And he was teaching in their synagogues, being glorified by all.

16 And he went to Nazareth, where he had been brought up; and, as his custom was, he entered the synagogue on the sabbath-day, and stood up to read.
17 ~~And there was handed to him a roll of the prophet Isaiah~~; and he opened the roll and found the place where it was written,

18 'The Spirit of the Lord is upon me;
Because he anointed me to preach good tidings to the poor;
He hath sent me to proclaim to the captives release, and to the blind recovery of sight,
To send away released those that are crushed,

19 To proclaim the acceptable year of the Lord.'
20 And folding the roll he gave it back to the attendant, and sat down; and the eyes of all in the
21 synagogue were gazing on him. But he began to say unto them, To-day this scripture hath been
22 fulfilled in your hearing.—And all bore him witness, and marvelled at the words of grace that proceeded out of his mouth; and they said, Is not this
23 Joseph's son?—And he said unto them, Ye will surely say to me this parable, 'Physician, cure thyself—whatsoever things we have heard of as
done at Capernaum, do here also in thy native
24 place.'—And he said, Verily I say to you, that no
25 prophet is acceptable in his native place. But of a

¹ For a season (A.V.).

truth, I say to you, there were many widows in Israel in the days of Elijah, when the heaven was shut up for three years and six months, when there came a great famine upon all the land; and unto none of them was Elijah sent, but only to Sarepta, in the land of Sidon, unto a woman, a widow. And there were many lepers in Israel in the time of Elisha the prophet; and not one of them was cleansed, but only Naaman the Syrian.—And they were all filled with wrath in the synagogue, as they heard these things; and they rose up, and put him forth out of the city, and led him unto the brow of the hill on which their city was built, that they might throw him down headlong. But he, passing through the midst of them, went his way.

And he went down to Capernaum, a city of Galilee. And he was teaching them on the sabbath, and they were astonished at his teaching, for his word was with authority. And in the synagogue there was a man that had a spirit of an unclean demon; and it cried out with a loud voice, Ah! what hast thou to do with us, Jesus, thou Nazarene? hast thou come to destroy us? I know thee who thou art, the Holy One of God.—And Jesus rebuked it, saying, Be silenced, and come out from him.—And when the demon had thrown him into the midst, it came out from him, without hurting him at all. And amazement came upon all, and they were speaking together, one with another, saying, What is this word? for with authority and power he commandeth the unclean spirits, and they come out.—And a rumour concerning him went forth into every place of the region round about.

But he arose and went from the synagogue into Simon's house. Now Simon's mother-in-law was suffering from a high fever; and they entreated him for her. And he stood over her, and rebuked the fever; and it left her; and immediately she arose and began to serve them.

Now, when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on each of them, and cured them. And demons also came forth from many, crying out and saying, Thou art the Son of God.—And he rebuked them, and did not suffer

them to speak ; because they knew that he was the Christ.

42 But when day came, he went out and departed into a desert place ; and the multitudes were seeking after him, and they came up to him, and would have stayed him, that he should not depart from
43 them. But he said unto them, To the other cities also I must preach the good tidings of the kingdom
44 of God ; for this is why I was sent.—And he was preaching in the synagogues of Judæa.¹

5 Now it came to pass, while the multitude were pressing upon him and hearing the word of God,
2 that he was standing by the lake of Gennesaret ; and he saw two boats moored by the lake, but the fishermen had gone away from them, and were washing
3 the nets. And getting into one of the boats, the one that was Simon's, he asked him to put out a little from the land. And sitting down he began to
4 teach the multitudes out of the boat. But when he had ceased speaking, he said unto Simon, Put out
5 into the deep ; and let ye down your nets for a draught.—And Simon answered and said, Master, the whole night through we toiled, and took nothing ; yet at thy word I will let down the nets.
6 —And when they had done this, they enclosed a great multitude of fishes ; but their nets were
7 breaking. And they beckoned to their fellows in the other boat to come and help them. And they came and filled both the boats, so that they were
8 sinking. But when Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me ; for I am
9 a sinful man, O Lord.—For he and all that were with him were astonished at the catch of fish they
10 had taken ; and so were also James and John, sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not, henceforth thou
11 shalt be a catcher of men.—And when they had brought their boats to land, they left all and followed him.

12 And it came to pass, while he was in one of the cities, behold, a man full of leprosy ; and when he saw Jesus, he fell on his face and prayed him, saying, Lord, if thou wilt, thou canst make me clean.—

¹ Some MSS., 'Galilee.'

And he stretched forth his hand, and touched him, 13
 saying, I will; be thou made clean.—And straight-
 way the leprosy departed from him. And he 14
 charged him to tell no one—But go thy way, and
 show thyself to the priest, and offer for thy puri-
 fication, even as Moses appointed, for an evidence 15
 to them.—But so much the more spread the report
 concerning him; and great multitudes kept coming
 together to hear, and to be cured of their infirmities.
 But he himself was in retirement in the deserts, and 16
 in prayer.

And it came to pass, on one of the days, that he 17
 was teaching; and there were Pharisees and
 teachers of the law sitting by, who had come out of
 every village of Galilee and Judæa, and out of
 Jerusalem; and the power of the Lord was present,
 that he might heal. And, behold, some men bring- 18
 ing on a bed a man that had been paralysed; and
 they were seeking to bring him in and to lay him
 before him. And not finding by what way they 19
 might bring him in because of the multitude, they
 went up on to the housetop, and let him down
 through the tiles with his couch into the midst
 before Jesus. And seeing their faith, he said, Man, 20
 thy sins have been forgiven thee.—And the scribes 21
 and the Pharisees began to reason, saying, Who is
 this that speaketh blasphemies? who can forgive
 sins but God only?—But Jesus, perceiving their 22
 reasonings, answered and said unto them, Why
 reason ye in your hearts? which is easier? to say, 23
 'Thy sins have been forgiven thee'? or to say,
 'Arise and walk'? But that ye may know that 24
 the Son of man hath authority upon earth to for-
 give sins (he said to the paralysed man), I say to
 thee, Arise, and take up thy couch, and go to thy
 house.—And immediately he arose before them, 25
 and took up that whereon he had been lying, and
 departed to his house, glorifying God. And amaze- 26
 ment-seized upon them all, and they were glorifying
 God; and they were filled with fear, saying, We
 have seen strange things to-day.

And after these things he went forth, and beheld 27
 a tax-gatherer, named Levi, sitting at the place of
 toll, and said to him, Follow me.—And he forsook 28
 all, arose, and followed him. And Levi gave a great 29

feast for him in his house ; and there was a great multitude of tax-gatherers and of others who were
 10 sitting at table with them. And the Pharisees and their scribes were murmuring against his disciples, saying, Why do ye eat and drink with the tax-
 11 gatherers and sinners ?—And Jesus answered and said unto them, It is not the healthy that need a
 12 physician, but they that are sick. I have not come to call righteous men, but sinners, to repentance.

13 But they said unto him, John's disciples fast often, and make supplications, likewise also the disciples of the Pharisees, whereas thine eat and
 14 drink.—But Jesus said unto them, Can ye make the friends of the bridegroom fast while the bride-
 15 groom is with them ? but days will come—and when the bridegroom shall be taken away from
 16 them, then they will fast in those days.—And he spoke a parable also unto them, No one rendeth a piece from a new garment and putteth it on to an old garment ; else he will rend the new, and also the piece from the new will not match with the old.
 17 And no one putteth new wine into old wine-skins ; else the wine will burst the skins, and will be spilt
 18 itself, and the skins will perish ; but you must put
 19 new wine into fresh skins. And no one after drinking old wine desireth new ; for he says, The old is excellent.

6 Now it came to pass on a sabbath,¹ that he was going on his way through some corn-fields ; and his disciples were plucking and eating the ears of
 2 corn, rubbing them with their hands. But some of the Pharisees said, Why are ye doing that which is
 3 not lawful on the sabbath ?—And Jesus answered and said unto them, Did ye never read even this that David did, when he and they that were with
 4 him hungered ? how he went into the house of God, and took and ate the loaves that were set forth, and gave to them that were with him ; which it is
 5 not lawful for any but the priests to eat ?—And he said to them, The Son of man is lord of the sabbath.²

¹ Some MSS. have, ' the second-first sabbath ' ; perhaps a fusion of two marginal notes ; but any meaning it may ever have had is lost.

² One MS. adds, ' On the same day, beholding some one working on the sabbath, he said to him, Man, if thou knowest what thou art doing, blessed art thou ; but if thou knowest not, thou art accursed, and a transgressor of the law.'

Now it came to pass on another sabbath, that he 6
 went into the synagogue and was teaching ; and a
 man was there, and his right hand was withered.
 And the scribes and the Pharisees were watching 7
 Jesus, whether he cures on the sabbath ; that they
 might find how to accuse him. Now he knew their 8
 thoughts ; yet he said to the man with the withered
 hand, Rise, and stand forth in the midst.—And he
 arose and stood forth. But Jesus said unto them, 9
 I ask you, Is it lawful on the sabbath to do good,
 or to do evil ? to save a life, or to destroy it?—And 10
 he looked round-about upon them all, and said to
 him, Stretch forth thy hand.—And he did so ; and
 his hand was restored. But they were filled with 11
 madness, and began to converse one with another
 as to what they should do to Jesus.

Now it came to pass in those days, that he went 12
 out to the mountain to pray, and continued all
 night in prayer to God. And when day came, he
 called to him his disciples ; and from them he chose
 out twelve, whom he also named apostles ; Simon 14
 (whom he also named Peter), and Andrew his
 brother, and James and John, and Philip and Bar-
 tholomew, and Matthew and Thomas, and James 15
 (son of Alphæus), and Simon (who is called the
 Zealot), and Judas (son of James), and Judas 16
 Iscariot, who turned traitor ; and coming down 17
 with them, he took his stand on a level place, with
 a great multitude of his disciples, and a great num-
 ber of the people from all Judæa and Jerusalem and
 the sea coast of Tyre and Sidon, who came to hear
 him and to be healed of their diseases ; and they 18
 that were troubled by unclean spirits were cured.
 And all the multitude were seeking to touch him ; 19
 for power was going forth from him and healing all.

And he lifted up his eyes on his disciples, and said, 20
 Blessed are ye poor ; for yours is the kingdom of
 God.

Blessed are ye that hunger now ; for ye shall be 21
 filled.

Blessed are ye that weep now ; for ye shall laugh.

Blessed are ye, when men shall hate you, and 22
 when they shall exclude you from their company,
 and reproach you, and reject your name as evil, for
 the Son of man's sake. Rejoice in that day, and 23

leap for joy ; for, behold, your reward is great in heaven ; for in the same way their forefathers used to do to the prophets.

24 But alas for you, the rich ! for ye have had your consolation.

25 Alas for you, ye that have been filled now ! for ye shall hunger.

Alas, ye that laugh now ! for ye shall mourn and weep.

26 Alas, when all men speak well of you ! for in the same way their forefathers used to do to the false prophets.

27 But to you that hear I say, Love your enemies ;
 28 do good to them that hate you ; bless them that
 29 curse you ; pray for them that revile you. To him
 that smiteth thee on the one cheek, offer the other
 also ; and from him that taketh away thy cloak,
 30 withhold not thy coat also. To every one that
 asketh of thee, give ; and from him that taketh
 31 away thy goods, ask not for their return. And even
 as ye would that men should do to you, do to them
 32 likewise. And if ye love them that love you, what
 thanks have ye ? for even the outcasts love those
 33 that love them. For even if ye do good to them
 that do good to you, what thanks have ye ? even
 34 the outcasts do the same. And if ye lend to them
 from whom ye hope to receive, what thanks have
 ye ? even outcasts lend to outcasts, that they may
 35 receive back as much. But love your enemies, and
 do good, and lend, never despairing ;¹ and your
 reward shall be great, and ye shall be sons of the
 Highest ; for he is kind towards the unthankful and
 36 evil. Show yourselves merciful, even as your Father
 37 is merciful. And judge not, and ye shall not be
 judged ; and condemn not, and ye shall not be
 38 condemned. Pardon,² and ye shall be pardoned ;²
 give, and gifts shall be given unto you ; good
 measure, pressed down, shaken together, running
 over, they shall give into your bosom. For with
 what measure ye measure, it shall be measured to
 you in return.

39 And he spoke a parable also to them, Can a blind
 man guide a blind man ? will they not both fall
 40 into a pit ? There is no disciple above his teacher ;

¹ Some MSS., 'despairing of no one.'

² Or set free.

but when he is perfected every one will be as his teacher. But why beholdest thou the mote¹ that is in thy brother's eye, but considerest not the beam that is in thine own eye? How canst thou say to thy brother, 'Brother, let me pull out the mote that is in thine eye,' while thou beholdest not the beam that is in thine own eye? Hypocrite! first pull out the beam from thine own eye, and then thou wilt see clearly to pull out the mote that is in thy brother's eye. For there is no good tree that bringeth forth worthless fruit; neither, again, is there a worthless tree that bringeth forth good fruit. For each tree becomes known by its own fruit. For from thorns men do not gather figs, nor from a bramble do they harvest grapes. The good man out of the good treasure of the heart bringeth forth that which is good, and the evil man out of the evil treasure bringeth forth that which is evil; for out of the abundance of the heart his mouth speaketh.

But why call ye me 'Lord, Lord,' and do not the things that I say? Every one that cometh unto me, and heareth my sayings, and doeth them, I will show you whom he is like. He is like a man building a house, who dug and went deep, and laid a foundation upon the rock; and when a flood rose, the stream broke against that house, and could not shake it; because it had been well built.² But he that heard, and did not, is like a man that built a house upon the earth, without a foundation; against which the stream broke, and straightway it fell in; and the ruin of that house proved great.

After he had finished all his sayings in the hearing of the people, he entered Capernaum.

Now a certain centurion's bondman, who was dear unto him, was ill, at the point of death. And the centurion, hearing of Jesus, sent unto him elders of the Jews, praying him that he would come and save his bondman. And when they came unto Jesus, they besought him urgently, saying, He is worthy that thou shouldst do this for him; for he loveth our nation, and himself built us our synagogue.—And Jesus went with them. But when he was now not far from the house, the centurion sent

¹ Or speck. ² Some MSS., 'had been founded upon the rock.'

friends, saying to him, Lord, trouble not thyself; for I am not worthy that thou shouldst enter under
 7 my roof; wherefore neither thought I myself
 worthy to come unto thee; but say the word, and
 8 let my servant be healed. For I truly am a man set
 under authority, having soldiers under myself; and
 I say to this one, 'Go,' and he goeth; and to
 another, 'Come,' and he cometh; and to my bond-
 9 man, 'Do this,' and he doeth it.—Now when Jesus
 heard these things, he marvelled at him, and turn-
 ing said to the multitude that followed him, I say
 to you, Not even in Israel have I found so great a
 10 faith.—And they that had been sent, returning to
 the house, found the bondman in good health.

11 And it came to pass afterwards¹ that he went
 unto a city called Nain; and his disciples and a
 12 great multitude were going with him. Now when
 he came near the gate of the city, behold, there was
 being carried out one that had died, the only son of
 his mother, and she was a widow; and a great
 13 multitude from the city was with her. And the
 Lord, ~~seeing her, took compassion on her,~~ and said
 14 to her, Weep not.—And he came up, and touched
 the bier; and the bearers stopped. And he said,
 15 Young man, I say to thee, arise.—And the dead
 man sat up, and began to speak; and he gave him
 16 to his mother. But fear seized upon all; and they
 glorified God, saying, A great prophet hath arisen
 17 among us; and, God hath visited his people.—And
 this report went forth concerning him throughout
 the whole of Judæa and all the region round about.
 18 And John's disciples brought him word of all
 19 these things. And calling to him two of his dis-
 ciples, John sent them unto the Lord, saying, Art
 thou the Coming One? or are we to look for
 20 another?—And when the men had come unto him,
 they said, John the Baptist sent us unto thee, say-
 ing, 'Art thou the Coming One? or are we to look
 21 for another?'—In that very hour he cured many
 of diseases and plagues and evil spirits; and to
 22 many that were blind he granted sight. And he
 answered and said to them, Go, and take word
 to John of what ye have seen and heard; blind
 persons recover their sight, lame walk, lepers are

¹ Some MSS., 'it came to pass on the next day.'

cleansed, and deaf hear, dead persons are raised, poor have good tidings preached to them; and 23
blessed is he whosoever shall find in me no cause of stumbling.

But when John's messengers had departed, Jesus 24
began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken by the wind? But what went ye 25
out to see? a man clothed in soft raiment? behold, they that are gorgeously apparelled and live in luxury are in kings' courts. But what went ye out 26
to see? a prophet? Yea, I say to you, and much more than a prophet. This is he, of whom it is 27
written,

'Behold, I send my messenger before thy face,
Who shall prepare thy way before thee.'

I say to you, Among those born of women there is 28
none greater than John; yet he that is least in the kingdom of God is greater than he. And all the 29
people when they heard, and the tax-gatherers, pronounced God righteous, having been baptized with the baptism of John; but the Pharisees and 30
the law-students brought to naught God's purpose concerning themselves, not having been baptized by John.¹ To what then shall I liken the men of 31
this generation? and to what are they like? They are like children that sit in the market-place, and call one to another; who say,

'We piped to you, and ye did not dance;

We sang lamentations, and ye did not weep.'

For John the Baptist hath come, not eating bread 33
nor drinking wine; and ye say, 'He hath a demon.' The Son of man hath come, eating and drinking; 34
and ye say, 'Behold, a man, a glutton and a wine-bibber, a friend of tax-gatherers and sinners!' And 35
wisdom was pronounced righteous by all her children.

Now one of the Pharisees was asking him to eat 36
with him. And he went into the Pharisee's house, and sat down at table. And, behold, a woman, one 37
living in the city, an outcast; and finding that Jesus was sitting at table in the Pharisee's house, she brought an alabaster cruse of ointment; and 38

¹ Some take verses 29-30 to be a parenthetical remark of the Evangelist.

standing behind at his feet, weeping, with her tears she began to wet his feet, and with the hair of her head she was wiping them dry, and she was tenderly kissing his feet and anointing them with the ointment. Now when the Pharisee that had invited him saw it, he spoke within himself, saying, 'This man, were he a prophet,¹ would have perceived who and what manner of woman this is that toucheth him, that she is a sinner.—And Jesus answered and said unto him, Simon, I have something to say to thee. (And he saith, Master, say on.) A certain money-lender had two debtors; one owed five hundred shillings, and the other fifty. And as they could not pay, he forgave them both. Which of them, therefore, will love him most?—Simon answered and said, He, I suppose, to whom he forgave the most.—And he said to him, Rightly thou hast judged.—And turning to the woman he said to Simon, Seest thou this woman? I entered thy house; water for my feet thou gavest me not, but she with her tears wetted my feet, and with her hair she wiped them dry. Kiss to me thou gavest not, but she, since I entered, hath never ceased tenderly to kiss my feet. My head with oil thou didst not anoint, but she with ointment hath anointed my feet. Wherefore I say to thee, her sins, her many sins, have been forgiven, because she loved much;² but he to whom little is forgiven, little he loves.—And he said to her, Thy sins have been forgiven.—And they that were sitting at table with him began to say within themselves, What man is this that even forgiveth sins?—But he said unto the woman, Thy faith hath saved thee; go thy way, into peace.³

8 And it came to pass afterwards that he himself was passing through city after city and village after village, preaching and publishing the good tidings of the kingdom of God; and there were with him the twelve, and certain women who had been cured

¹ Some MSS., 'the prophet.' ² The meaning has been disputed; whether her love was the cause or was the proof, of her forgiveness. The former is more natural;

'And he wiped off the soiling of despair

From her sweet soul, because she loved so much.'

H. COLERIDGE.

³ Or go in peace (A.V.).

of evil spirits and infirmities, Mary called Magdalene, from whom seven demons had gone out, and Joana the wife of Chuzas (Herod's steward), and Susanna, and many others—they that used to minister to them¹ from their substance.

Now, a great multitude gathering together, and those of every city resorting to him, he spoke by a parable; The sower went forth to sow his seed; and as he went, some fell by the wayside, and it was trodden underfoot, and the birds of the air devoured it. And other fell upon the rock; and when it had sprung up, it withered away, because it had no moisture. And other fell amidst the thorns; and the thorns sprang up with it, and choked it. And other fell into the good ground, and sprang up, and brought forth fruit a hundredfold.—As he said these things he cried out, He that hath ears to hear, let him hear.

But his disciples began to ask him, What might this parable be?—And he said, To you it hath been given to know the mysteries of the kingdom of God; but to the rest in parables, that seeing they may not see, and hearing they may not understand.' Now the parable is this; the seed is the word of God. But those by the wayside are they that heard; then cometh the devil and taketh away the word from their hearts, lest they should believe and be saved. But those on the rock; they that when they have heard accept the word with joy; and these have no root, who for a while believe, and in time of trial fall away. But that which fell among the thorns; these are they that heard, and as they go their way they are choked by cares and riches and pleasures of this life, and bring no fruit to perfection. But that in the good ground; these are such as in an honest and good heart, having heard the word, hold it fast, and bear fruit with steadfastness.

Now no one, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a couch; but he putteth it on a lamp-stand, that they that enter in may see the light. For there is nothing hidden, that will not be made manifest; and nothing secreted, that will not be known and

¹ Some MSS., 'him.'

- 18 come to light. Take heed therefore how ye hear ;
for whosoever hath,¹ to him shall be given ; and
whosoever hath not,¹ from him shall be taken away
even that which he thinks he hath.²
- 19 Now there came unto him his mother and
brothers ; and they could not get to him for the
20 multitude. And it was told him, Thy mother and
thy brothers are standing outside, desiring to see
21 thee.—But he answered and said unto them,
Mother to me and brothers to me are they that
hear the word of God and do it.
- 22 Now it came to pass on one of the days, that he
and his disciples got into a boat ; and he said unto
them, Let us go over to the other side of the lake.—
23 And they put to sea. But as they sailed, he fell
asleep ; and there came down upon the lake a storm
of wind ; and they were filling and were in jeopardy.
24 And they went up to him, and awoke him, saying,
Master, master, we perish !—But he awoke, and
rebuked the wind, and the raging of the water ; and
25 they ceased, and there was a calm. And he said to
them, ~~Where is your faith !~~ But they, being afraid,
 marvelled, saying one to another, Who then is this,
that even the winds he commandeth, and the water,
and they obey him !
- 26 And they came to shore at the country of the
27 Gerasenes,³ which is opposite to Galilee. Now,
when he had landed, there met him out of the city
a certain man, who had demons ; and for a long
time he had worn no clothes, and he abode not in
28 any house, but in the tombs. But when he saw
Jesus, he cried out, and fell down before him, and
with a loud voice said, What hast thou to do with
me, Jesus, Son of the Most High God ? I pray thee,
29 torment me not.—For he was charging the unclean
spirit to come out from the man ; for many times
it had laid hold of him ; and he used to be bound
with chains and fetters, being kept under guard ;
and breaking the bonds asunder he would be driven
30 by the demon into the deserts. And Jesus asked
him, What is thy name ?—And he said, Legion—
31 because many demons had entered into him. And
they kept beseeching him, that he would not

¹ See note to S. Matthew xiii. 12.
² Some MSS., 'Gadarenes.'

³ Or he seems to have.

command them to depart into the abyss. Now a herd 32
 of many swine was there, feeding on the mountain ;
 and the demons besought him that he would give
 them leave to enter into them. And he gave them
 leave. And the demons came out from the man and 33
 entered into the swine ; and the herd rushed down
 the steep into the lake, and were drowned. But 34
 when they that fed them saw what happened, they
 fled and reported it in the city and in the country.
 And they came out to see what had happened ; and 35
 they came to Jesus, and found the man, from whom
 the demons had gone out, sitting, clothed and in his
 right mind, at the feet of Jesus ; and they feared.
 And they that had seen it reported to them how 36
 the man possessed by demons had been saved. And 37
 all the people of the district of the Gerasenes asked
 him to depart from them, for they were seized with
 great fear ; and he got into a boat, and returned.
 But the man from whom the demons had gone out 38
 prayed him that he might remain with him ; but
 he sent him away, saying, Return to thy house, and 39
 declare what great things God hath done for thee.—
 And he went his way, publishing throughout the
 whole city what great things Jesus had done for
 him.

Now as Jesus was returning, the multitudes wel- 40
 comed him ; for they were all waiting for him.
 And, behold, there came a man named Jairus, and 41
 he was a warden of the synagogue ; and falling at
 Jesus' feet, he kept beseeching him to come into his
 house, for he had an only daughter, about twelve 42
 years of age, and she was dying. But as he went,
 the multitudes thronged him.

And a woman afflicted with an issue of blood for 43
 twelve years,¹ one who could not be cured by any,
 came up behind him, and touched the fringe of his 44
 cloak ; and immediately the issue of her blood
 stanchd. And Jesus said, Who is it that touched 45
 me ?—But when all denied, Peter said, Master, the
 multitudes throng thee and press thee.—But Jesus 46
 said, Some one touched me ; for I perceived that
 power had gone forth from me.—But the woman, 47
 seeing that she was not hidden, came trembling,
 and falling down before him declared before all the

¹ Some MSS. add, ' who had spent all her living upon physicians.'

people the reason why she had touched him, and
48 how she was healed immediately. And he said to
her, Daughter, thy faith hath saved thee; go thy
way, into peace.¹

49 While he was yet speaking, there cometh one
from the warden of the synagogue's house, saying,
Thy daughter hath died, trouble not the Master
50 further.—But when Jesus heard it, he answered
him, Fear not; only show faith, and she shall be
51 saved.—But when he came to the house, he allowed
no one to go in with him, except Peter and John
and James, and the father of the maiden, and her
52 mother. And all were weeping, and bewailing her;
but he said, Weep not; she is not dead, but asleep.
53 —And they laughed him to scorn, knowing that she
54 was dead. But he, taking her by the hand, called,
55 saying, Maiden, arise!—And her spirit returned,
and she rose up immediately; and he directed that
56 something be given her to eat. And her parents
were amazed; but he charged them to tell no one
what had taken place.

9 Now calling the twelve together, he gave them
power and authority over all the demons, and to
2 cure diseases. And he sent them forth to preach
3 the kingdom of God, and to heal.² And he said
unto them, Take nothing for the journey; no staff,
nor wallet, nor bread, nor money; neither have
4 two coats apiece. And whatsoever house ye enter,
there abide, and thence depart. And whosoever
5 receive you not, shake off, as ye depart from that
city, the dust from your feet, for a testimony against
6 them.—And they departed, and went throughout
the villages, preaching the gospel and working cures
everywhere.

7 Now Herod the tetrarch heard of all that was
happening; and he was much perplexed, because
it was said by some that John had risen from the
8 dead; and by some, that Elijah had appeared;
and by others, that one of the ancient prophets had
9 arisen. But Herod said, John I myself beheaded;
but who is this of whom I hear such things?—and
he was seeking to see him.

10 And the apostles on their return narrated unto

¹ Or go in peace. (A.V.)

² Some MSS. add, 'the sick.'

Jesus whatever they had done. And he took them with him, and retired privately to a city called Bethsaida. But the multitudes, when they knew 11 it, followed him; and he welcomed them, and was speaking to them of the kingdom of God; and those in need of cure he healed. But the day began to 12 decline, and the twelve came up, and said to him, Send the multitude away, that they may go to the villages and hamlets round about, and find lodging and provisions; for we are here in a desert place.—But he said unto them, Give ye them to eat.—And 13 they said, We have no more than five loaves and two fishes; unless we are to go and buy food for all this people.—For there were about five thousand 14 men. But he said unto the disciples, Make them sit down in companies, about fifty each.—And they 15 did so, and made them all sit down. And he took 16 the five loaves and the two fishes, and looking up into heaven he blessed them, and broke into pieces, and began giving to the disciples to set before the multitude. And they ate and were all satisfied; 17 and there was picked up what remained over to them of broken pieces, twelve baskets.

And it came to pass, as he was praying in private, 18 his disciples were with him, and he asked them, saying, Who do the multitudes say that I am?—And 19 they answered and said, John the Baptist; but others say, Elijah; and others, that one of the ancient prophets hath arisen.—And he said to them, 20 But ye, who say ye that I am?—And Peter answered and said, The Christ of God.—But he 21 admonished them, and charged them to tell no one this thing; saying, The Son of man must suffer 22 many things, and be rejected by the elders and high priests and scribes, and be killed, and on the third day be raised.—And he said unto all, If any one 23 wisheth to come after me, let him deny himself, and take up his cross daily, and follow me. For whoso- 24 ever wisheth to save his life, will lose it; but whosoever shall lose his life for my sake, he shall save it. For, what is a man profited in gaining the whole 25 world, but losing or forgetting himself? For whoso- 26 ever shall be ashamed of me and of my words, of him will the Son of man be ashamed, when he cometh in the glory of himself and of the Father

27 and of the holy angels. But I say to you of a truth, There are some of them that stand here, who will not taste of death, till they have seen the kingdom of God.

28 Now it came to pass about eight days after these sayings, that he took with him Peter, and John, and James, and went up on to the mountain to pray. 29 And as he was praying, the aspect of his countenance was changed, and his raiment became white, 30 glistening; and, behold, two men were talking with 31 him, and these were Moses and Elijah, who appeared in glory and spoke of his departure¹ which he was 32 about to fulfil in Jerusalem. Now Peter and they that were with him had grown heavy with sleep; but when they were fully awake they saw his glory 33 and the two men that stood with him. And it came to pass, as they were parting from him, Peter said unto him, Master, it is well that we are here; and let us make three tabernacles;² one for thee, and one for Moses, and one for Elijah;—not knowing 34 what he said. But while he was saying these things, there came a cloud and began to overshadow them; 35 and they feared as they entered into the cloud. And a voice came out of the cloud, saying, This is my 36 Son, the chosen;³ hearken to him.—And when the voice had passed, Jesus was found alone. And they kept silence, and told no one in those days any of the things that they had seen.

37 Now it came to pass the next day, when they had come down from the mountain, a great multitude 38 met him. And, behold, a man from the multitude cried, saying, Master, I pray thee to look upon my 39 son; for he is my only child. And, behold, a spirit taketh him, and he suddenly crieth out; and it convulseth him so that he foameth, and bruising 40 him sorely it scarcely departeth from him. And I prayed thy disciples to cast it out; and they could 41 not.—But Jesus answered and said, O faithless and perverse generation, how long shall I be with you 42 and bear with you? bring hither thy son.—And as he was yet coming near, the demon dashed him down and convulsed him. But Jesus rebuked the unclean spirit, and healed the boy, and gave him

¹ *Lit.* exodus. ² *Or* booths. ³ Some MSS., 'beloved.'

back to his father. And they were all astonished at 43
the majesty of God.

But while they all marvelled at all the things 44
that he was doing, he said unto his disciples, Let
these words sink into your ears; for the Son of man
is to be delivered into the hands of men.—But they 45
understood not this saying, and it was concealed
from them, that they might not perceive it; and
they were afraid to ask him about this saying.

Now there arose a reasoning among them as to 46
which of them was the greatest. But Jesus, know- 47
ing the reasoning of their hearts, took a little child,
and set him by him, and said to them, Whosoever 48
shall receive this little child in my name receiveth
me; and whosoever shall receive me receiveth him
that sent me; for he that is least among you all,
the same is great.—But John answered and said, 49
Master, we saw some one casting out demons in thy
name; and we were for hindering him, because he
followeth not with us.—But Jesus said unto him, 50
Hinder ye not; for he that is not against you is
for you.

Now it came to pass while the days were being 51
fulfilled for him to be taken up,* he stedfastly set
his face to go to Jerusalem, and sent messengers 52
before his face; and they went and entered a village
of Samaritans, to make ready for him. And they 53
received him not, because his face was set towards
Jerusalem. But when the disciples James and John 54
saw it, they said, Lord, wilt thou that we bid fire
to come down from the heaven and consume them?²
—But he turned and rebuked them.³ And they 55
went to another village.

And as they went on the way, some one said unto 57
him, I will follow thee whithersoever thou goest.—
And Jesus said to him, The foxes have holes, and 58
the birds of the air shelters; but the Son of man
hath not where to lay his head.—And he said unto 59
another, Follow me.—But he said, Suffer me first
to go and bury my father.⁴—But he said to him, 60

¹ Lit. of his assumption. ² Some MSS. add, 'even as Elijah did.'
³ Some MSS. add, 'And he said, Ye know not of what manner of
spirit you are. 56 For the Son of man came not to destroy men's
lives, but to save them.' ⁴ See note to S. Matthew viii. 22.

Leave the dead to bury their own dead ; but go thou, and publish abroad the kingdom of God.—

61 And another also said, I will follow thee, Lord ; but first suffer me to bid farewell to them that are
62 at my house.—But Jesus said unto him, No one, having put his hand to the plough, and looking back, is fit for the kingdom of God.

10 Now after these things the Lord appointed seventy¹ others, and sent them forth two and two before his face, into every city and place whither
2 he himself was about to go. And he said unto them, The harvest indeed is plentiful, but the labourers are few ; pray therefore the Lord of the harvest, that he may urge forth labourers into his harvest.
3 Go your ways ; behold, I send you forth as lambs
4 in the midst of wolves. Carry not a purse, nor a wallet, nor shoes ; and greet no one on the way.
5 And whatsoever house ye enter, first say, ' Peace to
6 this house ! ' And if a son of peace be there, your peace will rest upon him ; but if not, it will turn
7 back to you. And in that very house remain, eating and drinking such things as they give ; for the labourer is worthy of his hire. Move not from house
8 to house. And whatsoever city ye enter, and they receive you, eat such things as are set before you,
9 and cure the sick that are therein ; and say to them, ' The kingdom of God hath come nigh unto you.'
10 But whatsoever city ye enter, and they receive you
11 not, go out into the streets thereof, and say, ' Even the dust that cleaveth to our feet out of your city, we wipe off against you ; yet know this, that the
12 kingdom of God hath come nigh.' I say to you, that for Sodom it will be more tolerable in that
13 day,² than for that city. Alas for thee, Chorazin ! alas for thee, Bethsaida ! for, if in Tyre and Sidon
had been done the mighty works that were done in you, they would long ago have repented, sitting in
14 sackcloth and ashes. But for Tyre and Sidon it will be more tolerable in the judgement than for you.
15 And thou, Capernaum, shalt thou be exalted unto
16 heaven ? unto Hades thou shalt go down. He that heareth you, heareth me ; and he that rejecteth you, rejecteth me ; but he that rejecteth me, rejecteth him that sent me.

¹ Some MSS., ' seventy-two.' ² The day of judgement.

Now the seventy returned with joy, saying, Lord, 17
 even the demons submit themselves to us in thy
 name.—But he said to them, I was watching Satan 18
 fall, as lightning out of the heaven. Behold, I have 19
 given you the authority to tread upon serpents and
 scorpions, and over all the power of the enemy; and
 nothing shall hurt you. Yet rejoice not in this, that 20
 the spirits submit themselves to you; but rejoice
 that your names have been written in heaven.

In that very hour he exulted in the Holy Spirit, 21
 and said, I praise thee, O Father, Lord of the heaven
 and of the earth, that thou didst hide these things
 from men wise and prudent, and didst reveal them
 unto babes; yea, Father, that so it was well-
 pleasing in thy sight. All things were delivered 22
 unto me by my Father; and no one knoweth who
 the Son is, except the Father; and who the Father
 is, except the Son and him to whomsoever the Son
 willeth to reveal him.—And turning unto the dis- 23
 ciples, he said privately, Blessed are the eyes that
 see the things that ye see; for I tell you that many 24
 prophets and kings desired to see the things that
 you see, and saw them not; and to hear the things
 that ye hear, and heard them not.

And, behold, a certain law-student¹ stood up, 25
 and made trial of him, saying, Master, what shall
 I do to inherit eternal life?—But he said unto him, 26
 What is written in the law? how readest thou?—
 And he answered and said, 'Thou shalt love the 27
 Lord thy God from all thy heart, and with all thy
 soul, and with all thy strength, and with all thy
 mind'; and, 'thy neighbour as thyself.'—And he 28
 said to him, Rightly hast thou answered; this do,
 and thou shalt live.—But he, wishing to show him- 29
 self righteous, said unto Jesus, And who is my
 neighbour?—In reply Jesus said; 30

A certain man was going down from Jerusalem to 31
 Jericho; and he fell in with robbers, who, after
 both stripping and wounding him, departed, leaving
 him half-dead. But, as it happened, a certain priest 32
 was going down that way; and when he saw him,
 he passed by on the other side. And likewise a 33
 Levite also, when he came to the place and saw him,
 passed by on the other side. But a certain Samari-

¹ Lawyer (A.V.), (and elsewhere).

tan, as he journeyed, came where he was; and when he saw him, he was moved with compassion, and went up to him and bound up his wounds, pouring on oil and wine; and setting him on his own beast he carried him to an inn and took care of him. And on the morrow he took out two shillings, and gave them to the inn-keeper, and said,

'Take care of him; and whatsoever thou spendest more, I, on my way back, will repay thee.' Which of these three, thinkest thou, hath shown himself neighbour to him that fell among the robbers?—

And he said, He that showed him the mercy.—And Jesus said to him, Go, do thou also likewise.

Now, as they went, he entered a certain village; and a certain woman named Martha welcomed him into her house. And she had a sister called Mary, who also sat down at the Lord's feet, and listened to his word. But Martha was distracted about much serving; and she went up to him, and said, Lord, dost thou not care that my sister hath been leaving me to serve alone? tell her therefore to help me.—But the Lord answered and said to her, Martha, Martha, thou art anxious and troubled about many things; yet of few things is there need, or of one;¹ for Mary hath chosen the good portion, one which will not be taken away from her.

And it came to pass, as he was in a certain place, praying, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples.—And he said to them, When ye pray, say, Father!² hallowed be thy name; thy kingdom come;³ give us day by day our daily bread; and forgive us our sins, for we ourselves also forgive every one that is indebted to us; and bring us not into temptation.⁴

And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, 'Friend, lend me three loaves; for a friend of mine hath come unto me off a journey, and I have nothing to set before him'; and he from within shall answer and say, 'Trouble me not; the door hath now been shut, and my children with

¹ Some MSS., 'yet of one thing there is need.' ² Some MSS., 'Our Father, who art in heaven.' ³ Some MSS. add, 'Thy will be done, as in heaven, so on earth.' ⁴ Or trial.

me have gone to bed ; I cannot get up and give thee ' ? I say to you, Although he will not get up and give to him, because he is his friend ; yet because of his importunity he will rise and give him as many as he needeth. And I, I say to you, Go on asking, and it shall be given you ; go on seeking, and ye shall find ; go on knocking, and it shall be opened to you. For every one that asks, receives ; and he that seeks, finds ; and to him that knocks, it shall be opened. But of which of you, as being his father, will the son ask for¹ a fish ? will he for a fish hand him a serpent ? or if he shall ask for an egg, will he hand him a scorpion ? Therefore, if you, evil as ye are, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to them that ask him !

And he was casting out a demon, and it was dumb. And it came to pass, when the demon had gone out, the dumb man spoke, and the multitudes marvelled. But some of them said, By Beelzebub the prince of the demons he casteth out demons ;—but others, testing him, were seeking from him a sign out of heaven. But he, knowing their thoughts, said to them, Every kingdom divided against itself is brought to desolation, and house after house falleth. Now if Satan also is divided against himself, how shall his kingdom stand ? because ye say that by Beelzebub I cast out demons. But if I by Beelzebub cast out demons, by whom do your sons cast them out ? therefore they shall be your judges. But if by the finger of God I cast out demons, surely the kingdom of God hath come upon you. When the strong man fully armed guardeth his own court, his goods are in peace ; but when a stronger than he shall attack him, and overcome him, he taketh from him his whole armour wherein he had trusted, and divideth his spoils. He that is not with me is against me ; and he that gathereth not with me, scattereth. When the unclean spirit hath gone out from a man, it passeth through waterless places, seeking rest ; and, finding none, it saith, I will turn back unto my house whence I came out ' ; and when it hath come, it findeth it swept and garnished. Then it

¹ Some MSS. add., ' a loaf, will he hand him a stone ? or.'

goeth; and taketh with it seven other spirits more wicked than itself; and they enter in, and settle there; and the last state of that man becomes worse than the first.

27 Now it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said to him, Blessed the womb that bare thee, and the breasts that thou didst suck!—But he said, Nay, rather, blessed are they that hear the word of God, and keep it.

29 But when the multitudes were gathering together unto him, he began to say, This generation is a wicked generation; it seeketh a sign, and no sign shall be given it, except the sign of Jonah. For even as Jonah became a sign to the Ninevites, so will also the Son of man be to this generation. A queen of the south will rise in the judgement with the men of this generation and will condemn them; for she came from the ends of the earth to hear the wisdom of Solomon; and, behold, something greater than Solomon is here. Men of Nineveh will rise up in the judgement with this generation, and will condemn it; for they repented at the preaching of Jonah; and, behold, something greater than Jonah is here.

33 No one, when he hath lighted a lamp, putteth it into a cellar, or even under the bushel, but on the lamp-stand, that they that enter in may see the light. The lamp of the body is thine eye; when thine eye is sound, thy whole body also is full of light; but when it is diseased, thy body also is full of darkness. Look to it therefore, whether the light that is in thee is not darkness. Therefore, if thy whole body be full of light, having no part dark; it will be wholly full of light, as when the lamp by its bright shining giveth thee light.

37 Now, after he had spoken, a Pharisee asketh him to breakfast with him; and he went in and sat down at table. And when the Pharisee saw it, he marvelled that he had not first washed¹ before breakfast. But the Lord said unto him, Now you, the Pharisees, cleanse the outside of the cup and of the dish; but your inward part is full of extortion and wickedness.

40 Foolish ones, did not he that made the outside,

¹ Bathed himself (American Standard Version); i.e. baptized himself.

make the inside also? But the things that are 41
 within, give as alms; and, behold, all things are
 clean to you. But alas for you, Pharisees! for ye 42
 tithe mint and rue and every herb, and disregard
 justice and the love of God; but these ye ought
 to have done, while not neglecting the others. Alas 43
 for you Pharisees! for ye love the front seat in the
 synagogues, and the greetings in the market-places.
 Alas for you! for ye are like tombs that are unseen, 44
 and the men that walk over them know it not.

But one of the law-students answering saith to 45
 him, Master, in saying these things, thou insultest
 us also.—But he said, And for you law-students, 46
 alas! for ye load men with burdens hard to be
 borne; and ye yourselves with one of your fingers
 touch not the burdens. Alas for you! for ye build 47
 the tombs of the prophets, whereas your forefathers
 killed them. So ye are witnesses, and approve of 48
 the deeds of your forefathers; for they indeed killed
 the prophets, and you do the building. Therefore 49
 also said the wisdom of God, I will send unto them
 prophets and apostles, and some of them they will
 kill and persecute; that the blood of all the 50
 prophets that hath been shed since the foundation of
 the world may be required of this generation; from 51
 the blood of Abel unto the blood of Zachariah, who
 perished between the altar and the sanctuary;¹
 yea, I say to you, it shall be required of this genera-
 tion. Alas for you law-students! for ye have taken 52
 away the key of knowledge; ye yourselves entered
 not, and them that were entering in ye hindered.

And when he had come out thence, the scribes 53
 and the Pharisees began to be very bitter against
 him, and to provoke him to speak of further mat-
 ters; laying wait for him, to seize upon something 54
 out of his mouth.

In the meantime, when there were gathered to- 12
 gether the tens of thousands of the multitude, so
 that they trod one upon another, he began to say
 unto his disciples first of all, Beware of the leaven
 of the Pharisees, which is hypocrisy. But nothing 2
 hath been covered up, that will not be revealed;
 and nothing hidden, that will not be known. There- 3
 fore, whatsoever ye have said in the darkness will

¹ Lit. house.

be heard in the light; and that which ye have spoken to the ear in the inner chambers will be proclaimed upon the house-tops. But I say to you my friends, Be not afraid of them that kill the body, and afterwards have no more that they can do. But I will show you whom ye shall fear; fear him that after he hath killed hath power to cast into hell;¹ yea, I say to you, fear him. Are not five sparrows sold for two pence? and not one of them hath been forgotten in the sight of God? But even the hairs of your heads have all been numbered. Fear not; ye are of more value than many sparrows. But I say to you, Every one that shall acknowledge me before men, him will the Son of man also acknowledge before the angels of God; but he that disowneth me in the presence of men will be disowned in the presence of the angels of God. And every one that shall speak a word against the Son of man, it shall be forgiven him; but to him that blasphemeth against the Holy Spirit, it will not be forgiven. But when they bring you before the synagogues, and the rulers, and the authorities, be not anxious as to how or wherewith ye shall defend yourselves, or what ye shall say; for the Holy Spirit will teach you in that very hour what ye ought to say.

Now one out of the multitude said to him, Master, tell my brother to divide the inheritance with me. —But he said to him, Man, who made me a judge or a divider over you?—And he said unto them, Take heed, and guard yourselves from all covetousness; for a man's life consisteth not in the abundance of the things that he possesseth.—But he spoke a parable unto them, saying, The ground of a certain rich man brought forth plentifully; and he was reasoning within himself, saying, 'What shall I do? for I have not room to store my crops.' And he said, 'This I will do; I will pull down my barns and build larger ones; and there I will store all my wheat and my goods. And I will say to my soul, Soul, thou hast abundance of good things laid up for many years; take thine ease, eat, drink, be merry.' But God said to him, 'Foolish one, this night they require thy soul from thee; but the

¹ Lit. Gehenna.

things that thou hast prepared, whose will they
 be? So is he that layeth up treasure for himself, 21
 and is not rich as to God.—But he said unto his 22
 disciples, This is why I say to you, Be not anxious
 for the life, what ye shall eat; neither for the body,
 what ye shall put on. For the life is more than the 23
 food, and the body than the raiment. Consider the 24
 ravens, that they neither sow nor reap; they have
 neither storehouse nor barn, and God feedeth them;
 of how much more value are you than the birds!
 But which of you, by being anxious, can add unto 25
 his measure of life¹ a cubit? Therefore, if ye are 26
 not able to do a very little thing, why are ye anxious
 concerning the rest? Consider the lilies, how² they 27
 neither spin nor weave; yet, I say to you, not even
 Solomon in all his glory was arrayed like one of
 these. But if God so clotheth the grass in the field, 28
 which to-day is, and to-morrow is cast into the
 oven, how much more will he clothe you, O ye of
 little faith! And as for you, seek not what ye shall 29
 eat, and what ye shall drink, and be not of doubtful
 mind. For after all these things the nations of 30
 the world seek; but as for you, your Father
 knoweth that ye need these things. But seek his 31
 kingdom; and these things shall be added unto you.
 Fear not, thou little flock; for it was your Father's 32
 good pleasure to give you the kingdom. Sell what 33
 ye have, and give alms; make for yourselves
 purses that grow not old, a treasure unfailing in the
 heavens, where thief draweth not near, neither doth
 moth destroy. For where your treasure is, there 34
 will your heart be also. Let your loins be girt about, 35
 and your lamps burning; and be ye yourselves like 36
 men waiting for their lord, when he shall set out
 from the marriage-feast; that when he cometh and
 knocketh, they may straightway open to him.
 Blessed are those servants³ whom the lord when he 37
 cometh shall find watching; verily, I say to you,
 he will gird himself, and will make them sit down
 at table, and will come forward and serve them.
 And if in the second watch, and if in the third 38
 watch, he shall come and find them so, blessed are
 those servants.³ But this ye know, that if the 39

¹ See S. Matthew vi. 27.

² Some MSS. add, 'they grow.'

³ Or bondmen.

master of the house had known at what hour the thief was coming, he¹ would not have suffered his house to be broken into. And you—make yourselves ready ; for in an hour that ye think not, the Son of man cometh.

41 But Peter said, Lord, dost thou speak this parable
42 as to us, or even as to all ?—And the Lord said, Who then is the faithful steward, the prudent one, whom his lord will set over his household to give
43 them their portion of food in due season ? Blessed is that servant,² whom his lord, when he cometh,
44 shall find so doing. Of a truth I say to you, he will set him over all that he hath. But if that servant
45 say in his heart, ' My lord delayeth his coming,' and shall begin to beat the menservants and the
46 maidservants, and to eat and drink, and to get drunk ; the lord of that servant will come in a day
47 when he is not expecting, and in an hour when he knoweth not, and will cut him asunder, and will
48 appoint his portion with the unfaithful. But that servant who knew his lord's will and did not prepare or do according to his will, will be beaten with
49 many stripes ; whereas he that knew not, but did things deserving of stripes, will be beaten with few stripes. But every one to whom much hath been given, from him much will be required ; and to whom they have committed much, of him they will ask the more.

49 It is fire that I came to cast upon the earth ; and what will I ? would that it were already kindled !³
50 But a baptism I have to be baptized with ; and
51 how am I constrained until it be finished ! Think ye that I came to give peace in the earth ? No,
52 I tell you, naught but division ; for there will be henceforth five in one house, divided ; three against
53 two, and two against three, they will be divided ; father against son, and son against father ; mother against daughter, and daughter against the mother ;
54 mother-in-law⁴ against her daughter-in-law, and daughter-in-law against the mother-in-law.

54 And he said also to the multitudes, When ye see a cloud rising in the west, straightway ye say, ' A

¹ Some MSS. add, ' would have watched and.' ² Or bondman (and in context). ³ Or and what will I, if it has been already kindled ? ⁴ The mother and the mother-in-law are the same person.

shower is coming'; and so it cometh to pass. And 55
 whenever ye see a south wind blowing, ye say,
 'There will be a scorching heat'; and it cometh
 to pass. Hypocrites! the face of the earth and of 56
 the heaven ye know how to read;¹ but this season,
 how is it ye read it not? But why even of your- 57
 selves judge ye not what is right? For when thou 58
 art going with thy opponent before a magistrate,
 on the way take pains to be quit of him, lest haply
 he drag thee along unto the judge; and the judge
 will deliver thee to the officer, and the officer will
 cast thee into prison. I tell thee, thou wilt not 59
 come out thence, till thou hast paid the last mite.

Now there came at that very season some who 13
 brought him word about the Galilæans whose blood
 Pilate had mingled with their sacrifices. And he 2
 answered and said to them, Think ye that these
 Galilæans showed themselves sinners beyond all the
 Galilæans, in that they have suffered these things?
 I tell you, Nay; but, unless ye repent, ye will all 3
 perish in like manner. Or those 'eighteen, upon 4
 whom the tower in Siloam fell, and killed them,
 think ye that they showed themselves guilty beyond
 all the men that dwell in Jerusalem? I tell you, 5
 Nay; but, unless ye repent, ye will all perish in the
 same manner.

Now he spoke this parable; A certain man had 6
 a fig tree planted in his vineyard; and he came
 seeking fruit thereon, and found none. And he said 7
 unto the vine-dresser, Behold, for three years
 I come seeking fruit on this fig tree, and find none;
 cut it down; why doth it also waste the ground?
 But he answering saith to him, Lord, let it alone 8
 this year also, till I shall dig about it and dung it;
 and if it bear fruit thereafter, well and good; but 9
 if not, thou shalt cut it down.

Now he was teaching in one of the synagogues on 10
 the sabbath. And, behold, a woman that had a 11
 spirit of infirmity eighteen years; and she was
 bowed together, and could in no wise lift herself up.
 But when Jesus saw her, he addressed her, and 12
 said to her, Woman, thou art released from thine
 infirmity.—And he laid his hands on her; and imme- 13
 diately she was made straight, and glorified God.

¹ Or interpret.

- 14 But the warden of the synagogue, moved with indignation that Jesus had cured on the sabbath, answered and said to the multitude, Six days there are in which men ought to work ; in them therefore come and be cured, and not on the sabbath-day.—
- 15 But the Lord answered him, and said, Hypocrites ! doth not each of you on the sabbath loose his ox or his ass from the manger, and lead him away to
- 16 watering ? And this woman, daughter of Abraham as she is, whom Satan had bound, lo, eighteen years, ought she not to have been loosed on the sabbath-day ?—And as he said these things, all his adversaries were put to shame ; and all the multitude rejoiced at all the glorious things that were being
- 17 done by him. He said therefore, What is the kingdom of God like ? and to what shall I liken it ?
- 18 It is like a grain of mustard seed, which a man took and threw into his garden ; and it grew and became a tree ; and the birds of the air sheltered in its
- 19 branches.—And he went on to say, To what shall I liken the kingdom of God ? It is like leaven,
- 20 which a woman took and hid in three measures of meal, till it was all leavened.
- 21 And he was passing on through cities and villages, teaching and making his way towards Jerusalem.
- 22 But some one said to him, Lord, are they few that are in the way of salvation ?—But he said unto
- 23 them, Strive to enter through the narrow door ; for many, I say to you, will seek to enter, and will
- 24 not be able. When once the master of the house hath risen, and hath shut the door, and ye begin to stand outside, and to knock at the door, saying,
- 25 ' Lord, open to us ' ; and he shall answer and say to you, ' I know you not whence ye are ' ; then ye will begin to say, ' We ate and drank in thy presence, and
- 26 thou didst teach in our streets ' ; and he will tell you and say, ' I know not whence ye are ; depart from me, all ye workers of unrighteousness.' There there will
- 27 be the weeping, and the gnashing of teeth, when ye shall see Abraham and Isaac and Jacob, and all the prophets, in the kingdom of God, but you yourselves being cast forth outside. And they will come
- 28 from east and west, and from north and south, and will sit down in the kingdom of God. And, behold,
- 29 there are last who will be first, and there are first who will be last.

In that very hour certain Pharisees came up, 31
 saying to him, Come out, and go hence; for Herod
 wants to kill thee.—And he said to them, Go, and 32
 tell that fox, Behold, I cast out demons and per-
 form cures to-day and to-morrow, and the third
 day I am perfected. Howbeit I must go my 33
 way to-day and to-morrow and the next day;
 for it cannot be that a prophet perish outside Jeru-
 salem. Jerusalem, Jerusalem! that killeth the 34
 prophets, and stoneth them that are sent unto her!—
 how often would I have gathered thy children to-
 gether, even as a hen gathereth her own brood under
 her wings—and ye would not! Behold, your house 35
 is left to you.¹ But I say to you, Ye shall not see
 me, until the time come when ye shall say,

‘Blessed is he that cometh in the name of the
 Lord.’

And it came to pass, when he had entered the 14
 house of one of the chief men of the Pharisees on a
 sabbath, to take food, that they were watching him.
 And, behold, a certain man suffering from dropsy 2
 was before him. And Jesus answered and spoke 3
 unto the law-students and Pharisees, saying, Is it
 lawful to cure on the sabbath, or not?—But they 4
 held their peace. And he took him, and healed him,
 and let him go. And he said unto them, Which of 5
 you shall have a son² or an ox fall into a well, and
 will not straightway draw him up on a sabbath-
 day?—And they could not answer against these 6
 things.

But he spoke a parable unto them that had been 7
 invited, observing how they were choosing the best
 seats; saying unto them, When thou art invited 8
 by any one to a marriage-feast, sit not down in the
 best seat; lest haply some one more honourable
 than thou have been invited by him, and he that 9
 invited thee and him shall come and say to thee,
 ‘Give this man place’; and then thou wilt begin
 with shame to take the lowest place. But when 10
 thou art invited, go and sit down in the lowest
 place, that when he that hath invited thee cometh,
 he may say to thee, ‘Friend, come up higher’;
 then thou wilt have glory in the presence of all that

¹ Some MSS. add, ‘desolate.’ ² Some MSS., ‘an ass.’

- 11 sit at table with thee. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.
- 12 But he said unto him that had invited him, When thou givest a breakfast, or a supper, call not thy friends, nor thy brothers, nor thy kinsmen, nor rich neighbours; lest haply they also invite thee in
- 13 return, and a recompense be made thee. But when thou givest a feast, invite poor, maimed, lame,
- 14 blind persons; and thou shalt be blessed; because they cannot recompense thee; for thou shalt be recompensed in the resurrection of the righteous.
- 15 Now when one of them that were sitting at table with him heard these things, he said to him, Blessed is he that shall eat bread in the kingdom of God.—
- 16 But he said to him;
- A certain man was giving a great supper, and he
- 17 invited many; and he sent his servant¹ at supper time to say to them that had been invited, 'Come;
- 18 for all things are now ready.' And they all with one consent began to excuse themselves. The first said to him, 'I have bought a piece of ground, and I must needs go out and see it; I pray thee, hold
- 19 me excused.' And another said, 'I have bought five yoke of oxen, and I am on my way to try
- 20 them; I pray thee, hold me excused.' And another said, 'I have married a wife, and therefore I cannot
- 21 come.' And the servant came and told his lord these things. Then the master of the house was angered, and said to his servant, 'Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame.'
- 22 And the servant said, 'Lord, what thou commandedst
- 23 hath been done, and still there is room.' And the lord said unto the servant, 'Go out into the highways and hedges, and constrain them to come
- 24 in, that my house may be filled; for, I say to you, not one of those men that were invited shall taste of my supper.'
- 25 Now great multitudes were going with him; and
- 26 he turned and said unto them, If any one cometh unto me, and hateth not his father and mother, and wife and children, and brothers and sisters, yea, and his own wife also, he cannot be disciple of mine.

¹ Or bondman (and in context).

Whosoever doth not bear his own cross, and come 27
 after me, cannot be disciple of mine. For which of 28
 you, wishing to build a tower, doth not sit down
 first and calculate the cost, whether he hath the
 means to complete it? lest haply, after he hath 29
 laid a foundation, and is not able to finish, all that
 behold begin to mock him, saying, 'This man began 30
 to build, and was not able to finish.' Or what king, 31
 setting out to engage in war with another king, will
 not sit down first and consider whether he is able
 with ten thousand to meet him that cometh against
 him with twenty thousand? Or else, while the 32
 other is yet at a distance, he sendeth an embassy,
 and inquireth the terms of peace. So therefore, 33
 whosoever of you doth not bid farewell¹ to all that
 he hath, he cannot be disciple of mine. Salt therefore 34
 is good; but if even the salt lose its savour, where-
 with shall it be seasoned? Neither for the land, 35
 nor for the dunghill, is it fit;—out they throw it.
 He that hath ears to hear, let him hear.

But the tax-gatherers and the outcasts were all 15
 drawing nigh to him, to hear him. And the Phari- 2
 sees and also the scribes were murmuring, saying,
 This man receiveth sinners and eateth with them.
 But he spoke unto them this parable, saying; 3

What man of you, having a hundred sheep, and 4
 losing one of them, doth not leave the ninety and
 nine in the wilderness, and go after that which is 5
 lost, until he find it? And when he hath found it, 6
 he layeth it on his shoulders, rejoicing. And,
 coming home, he calleth together his friends and
 his neighbours, saying to them, 'Rejoice with me;
 for I have found my sheep that was lost.' I say to 7
 you, that even so there will be joy in heaven over
 one sinner that repenteth more than over ninety
 and nine righteous persons, such as have no need 8
 of repentance. Or what woman having ten pieces
 of silver,² if she lose one piece, doth not light a lamp,
 and sweep the house, and seek diligently until she 9
 find it? And when she hath found it, she calleth
 together her friends and neighbours, saying,
 'Rejoice with me; for I have found the piece that
 I lost.' Even so, I say to you, there cometh joy in 10

¹ Forsake (A.V.); renounce (R.V.). ² Drachmas, about a shilling each.

the presence of the angels of God over one sinner that repenteth.

- 11 And he said, A certain man had two sons ;
 12 and the younger of them said to his father, ' Father, give me of the property the portion that falleth to me.' And he divided unto them his living. And
 13 not many days after, the younger son gathered everything together, and took his journey into a far country ; and there he wasted his property,
 14 living riotously. But when he had spent everything, there came a severe famine throughout that
 15 country ; and he began himself to be in want. And he went and joined one of the citizens of that country ; and he sent him into his fields to feed swine.
 16 And he was longing to fill his belly from the husks¹ that the swine were eating ; and no one gave to
 17 him. But when he came to himself, he said, ' How many of my father's hired men have bread enough and to spare, whereas I am perishing here with
 18 hunger ! I will arise and go unto my father, and will say to him, Father, I have sinned against
 19 heaven and in thy sight ; I am no longer worthy to be called thy son ; make me as one of thy hired
 20 men.' And he arose, and went unto his father. But while he was yet a long way off, his father saw him, and was moved with compassion, and ran, and
 21 fell on his neck, and kissed him tenderly. And the son said to him, ' Father, I have sinned against heaven and in thy sight ; I am no longer worthy
 22 to be called thy son.' But the father said unto his bondmen, ' Quick ! bring out a robe, the best,² and put it on him ; and give him a ring for his hand,
 23 and shoes for his feet ; and bring the fatted calf, slay it, and let us eat and make merry ; for this
 24 my son was dead, and came to life again ; lost he was, and was found !' And they began to make
 25 merry. But his elder son was in the field ; and as he came and drew near to the house, he heard music
 26 and dancing ; and calling one of the servants, he inquired what all this might be. And he said to
 27 him, ' Thy brother hath come ; and thy father hath slain the fatted calf, because he hath recovered him
 28 safe and sound.' But he was angered, and would not go in ; but his father came out and began to

¹ Or pods of the carob-tree.

² Lid. the first.

beseech him. But he answered and said to his 29
 father, 'Lo, these many years do I serve thee, and
 never an order of thine did I neglect; and to me
 thou never gavest a kid, that I might make merry
 with my friends; but when this thy son came, who 30
 hath devoured thy living with harlots, thou didst
 slay for him the fatted calf.' But he said to him, 31
 'Child, thou art ever with me; and all that is mine
 is thine. But to make merry and be glad we were 32
 bound; for this thy brother was dead, and came
 to life; was lost, and was found.'

But he also said unto his disciples, There was a 16
 certain rich man, who had a steward; of whom
 tales were brought to him, that he was wasting his
 goods. And he called him and said to him, 'What 2
 is this that I hear of thee? render the account of
 thy stewardship; for thou canst no longer be
 steward.' But the steward said within himself, 3
 'What shall I do? for my lord is taking away from
 me the stewardship; to dig I have not strength, to
 beg I am ashamed. I know what I will do, that, 4
 when I am put out of the stewardship, they may
 receive me into their houses.' And calling to him 5
 each of his lord's debtors, he said to the first, 'How
 much owest thou to my lord?' And he said, 'A 6
 hundred firkins of oil.' And he said to him, 'Take
 thy agreement, and sit down quickly, and write
 fifty.' After that, he said to another, 'And thou, 7
 how much dost thou owe?' And he said, 'A hun-
 dred quarters of wheat.' He saith to him, 'Take
 thy agreement, and write eighty.' And the lord 8
 commended the unrighteous steward, in that he
 had acted prudently; for the sons of this world are,
 as to their own generation, more prudent than the
 sons of the light. And I, I say to you, Make for 9
 yourselves friends by means of the mammon¹ of
 unrighteousness; that, when it faileth, they may
 receive you into the eternal tabernacles. He that 10
 is faithful in a very little, is faithful also in much;
 and he that is unrighteous in a very little, is un-
 righteous also in much. Therefore if in the un- 11
 righteous mammon ye have not proved faithful,
 who will entrust to you the true riches? And if in 12
 that which is another's ye have not proved faithful,

¹ Mammon means riches.

13 who will give you that which is our¹ own? No house-servant can serve two masters; for either he will hate the one, and love the other; or else he will cling to one, and despise the other. Ye cannot serve God and mammon.

14 Now the Pharisees, lovers of money as they were, were listening to all these things, and deriding him.

15 And he said to them, You are they that show themselves righteous in the sight of men. But God knoweth your hearts; for that which is highly esteemed among men is an abomination in the sight

16 of God. Until John came, there were the law and the prophets; since then, the gospel of the kingdom of God is preached, and every one is forcing
17 his way into it. Yet it is easier for the heaven and the earth to pass away, than for one tittle of the law to fall.

18 Every one that putteth away his wife and marrieth another, committeth adultery; and he that marrieth a woman that hath been put away from her husband, committeth adultery.

19 Now ~~there was a certain~~ rich man, and he used to clothe himself in purple and fine linen, making
20 merry every day in splendid fashion. But at his porch there was laid a certain poor man, named

21 Lazarus, full of sores, and longing to satisfy himself from whatever fell from the rich man's table; nay,
22 even the dogs used to come and lick his sores. Now it came to pass that the poor man died, and that he was borne away by the angels into Abraham's bosom. But the rich man also died, and was

23 buried; and in Hades,² lifting up his eyes, being in torments, he seeth Abraham afar off, and Lazarus
24 in his bosom. And he cried out and said, 'Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame.'

25 But Abraham said, 'Child, remember that in thy lifetime thou receivedst thy good things, and Lazarus in like manner received evil things; but now here he is comforted, whereas thou art in
26 anguish. And with all this, between us and you a

¹ Some MSS., 'your.' ² Hades means the unseen place (of spirits). The Vulgate has 'et sepultus in inferno. Elevans autem oculos suos.'

great gulf hath been fixed, that they that would
pass hence to you may not be able, and that none
may cross thence to us.' But he said, ' I pray thee 27
therefore, father, that thou wouldst send him to my
father's house; for I have five brothers; that he 28
may solemnly testify to them, lest they also come
into this place of torment.' But Abraham saith, 29
' They have Moses and the prophets; let them
hearken to them.' And he said, ' Nay, father 30
Abraham; but if one should go to them from the
dead, they will repent.' But he said to him, ' If 31
they do not hearken to Moses and the prophets, they
will not be persuaded, even if one should rise from
the dead.'

And he said unto his disciples, It is impossible 17
that occasions of stumbling should not come; but,
alas for him through whom they come! It were 2
well for him if a millstone were hung about his neck,
and he had been hurled into the sea, rather than
that he should cause one of these little ones to
stumble. Take heed to yourselves. If thy brother 3
sin, rebuke him; and if he repent, forgive him.
And if seven times in the day he sin against thee, 4
and seven times turn back to thee, saying, ' I
repent,' thou shalt forgive him.—And the apostles 5
said to the Lord, Increase our faith.—And the Lord 6
said, If ye have faith as a grain of mustard seed,
ye might say to this sycamine tree, ' Be rooted out,
and be planted in the sea ' ; and it would obey you.
But which of you is there, having a servant¹ plough- 7
ing or tending sheep, that will say to him when he
hath come in from the field, ' Come forward straight-
way, and sit down at table ' ? but will he not say 8
to him, ' Make ready wherewith I may sup, and
gird thyself, and serve me, till I have eaten and
drunken; and afterwards thou thyself shalt eat
and drink ' ? Is he thankful to the servant because 9
he did the things that were commanded? So also 10
as to you, when ye have done all the things that
were commanded you, say, ' We are unprofitable
servants; ¹ we have done what it was our duty to do.'

And it came to pass as he was on his way to Jeru- 11
salem, that he was passing between Samaria and

¹ Or bondman (men).

12 Galilee. And as he entered a certain village, there
 13 met him ten men, lepers, who stood afar off; and
 they lifted up their voices, saying, Jesus, Master,
 14 have mercy on us.—And when he saw them, he said
 to them, Go, and show yourselves to the priests.—
 And it came to pass that, as they went, they were
 15 cleansed. But one of them, seeing that he was
 healed, turned back, with a loud voice glorifying
 16 God; and he fell on his face at Jesus' feet, giving
 17 him thanks; and he was a Samaritan. But Jesus
 answered and said, Were not the ten cleansed? but
 18 where are the nine? were none found to return and
 19 give glory to God, except this stranger?—And he
 said to him, Arise, go thy way; thy faith hath
 saved thee.

20 But being asked by the Pharisees when the king-
 dom of God was coming, he answered them and
 said, The kingdom of God cometh not with outward
 21 show; neither will they say, 'Lo, here!', or,
 'There!' for, behold, the kingdom of God is within
 22 you.¹—But he said unto the disciples, Days will
 come when ye will long to see one of the days of
 23 the Son of man, and ye will not see it. And they
 will say to you, 'Lo, there!' 'Lo, here!' go not
 24 away, nor pursue them. For, as the lightning, when
 it lighteneth, shineth out of one side under the
 heaven unto the other side under heaven, so will
 25 the Son of man be in his day. But first he must
 suffer many things, and be rejected by this genera-
 26 tion. And even as it came to pass in the days of
 Noah, so also will it be in the days of the Son of
 27 man. They were eating, were drinking, were
 marrying, were being given in marriage, until the
 day that Noah entered the ark, and the flood came
 28 and destroyed them all. Likewise, even as it came
 to pass in the days of Lot; they were eating, were
 drinking, were buying, were selling, were planting,
 29 were building; but in the day that Lot went out
 from Sodom, it rained fire and brimstone from
 30 heaven and destroyed them all; in the same way
 will it be in the day that the Son of man is revealed.
 31 In that day, he that shall be upon the housetop,
 his goods being in the house, let him not go down
 to take them; and he that is afield, let him

¹ Or in the midst of you.

likewise not turn back. Remember Lot's wife. 32
Whosoever shall seek to gain his life, will lose it; 33
and whosoever shall lose his life, shall preserve it.
I say to you, In that night there will be two men 34
on one bed; one will be taken, and the other will
be left. Two women will be grinding together; one 35
will be taken, but the other will be left.¹—And they 37
answer and say to him, Where, Lord?—But he said
to them, Where the body is, thither will the vultures
also be gathered together.

Now he spoke a parable to them, to the effect 18
that they ought always to pray, and not to lose
heart, saying, There was in a certain city a judge, 2
who feared not God, and regarded not man; and 3
there was in that city a widow, and she kept coming
to him, saying, 'Do me justice against my oppo- 4
nent.'² And he would not for a while; but after-
wards he said within himself, 'Though I do not fear 5
God, nor even regard man, yet because this widow
troubleth me, I will do her justice, lest by her con- 6
tinual coming she wear me out.'—And the Lord 7
said, Hear what the unrighteous judge saith; but
will not God do justice to his chosen, who cry to
him day and night, and he is longsuffering over
them? I tell you he will do them justice speedily. 8
Howbeit, when the Son of man cometh, will he find
faith on the earth?

But he spoke also this parable unto certain who 9
trusted in themselves that they were righteous, and
despised all others; Two men went up into the 10
temple to pray; one a Pharisee, and the other a
tax-gatherer. The Pharisee took his stand, and 11
began to pray thus to himself, 'God, I thank thee,
that I am not like the rest of men, extortioners, un-
righteous, adulterers, or even like this tax-gatherer;
I fast twice in the week, I give a tenth of all that 12
I get.' But the tax-gatherer, standing afar off, 13
would not so much as lift up his eyes to heaven,
but was smiting his breast, saying, 'God, be merci-
ful to me the sinner!' I say to you, This man went 14
down to his house, accounted righteous rather than
the other; for every one that exalteth himself shall

¹ Some MSS. give 36: 'There will be two men in the field; one will be taken away, and the other will be left.' ² Adversary (A.V.).

be humbled ; but he that humbleth himself shall be exalted.

- 15 Now they were bringing to Jesus their babes also that he might touch them ; but when the disciples
 16 saw it, they began to rebuke them. But Jesus called them to him, saying, Suffer the little children to come unto me, and hinder them not ; for to such
 17 belongeth¹ the kingdom of God. Verily, I say to you, whosoever shall not receive the kingdom of God like a little child, he will in no wise enter therein.
- 18 And a certain warden² questioned him, saying, Good Master, what shall I do to inherit eternal life ?
 19 —But Jesus said to him, Why callest thou me good ?
 20 there is none good but one, that is, God. Thou knowest the commandments, 'Commit not adultery', 'Murder not', 'Steal not', 'Bear not false witness', 'Honour thy father and thy mother'.—
 21 And he said, All these things I have kept from youth up.—But when Jesus heard it, he said to him, Yet one thing thou lackest ; all that thou hast, sell it, and distribute to poor persons, and thou shalt have treasure in heaven ; and come, follow
 23 me.—But when he heard these things, he became
 24 exceedingly sorrowful ; for he was very rich. But Jesus, seeing him, said, With what difficulty do they that have riches go into the kingdom of God !
 25 For it is easier for a camel to enter in through the eye of a needle, than for a rich man to enter into the
 26 kingdom of God.—And they that heard it said,
 27 Who then can be saved ?—And he said, The things that are impossible with men are possible with God.
 28 —And Peter said, Lo, we indeed left our homes, and
 29 followed thee.—And he said to them, Verily, I say to you, there is no one that left house, or wife, or brothers, or parents, or children, for the kingdom of God's sake, who shall not receive manifold more in the present time ; and in the age to come, life eternal.
- 31 But taking to himself the twelve, he said unto them, Behold, we are going up to Jerusalem, and all things that have been written through the prophets
 32 concerning the Son of man will be fulfilled. For he will be delivered to the Gentiles, and will be mocked, and shamefully treated, and spit upon ;
 33 and they will scourge him, and kill him ; and the

¹ See note to S. Matt. xix. 14.

² Of a synagogue.

third day he will rise up.—And they understood 34
 none of these things ; and this saying was hidden
 from them, neither did they get to know the things
 that were said.

Now it came to pass, as he drew near Jericho, a 35
 certain blind man was sitting by the wayside, beg-
 ging ; but hearing a multitude going through, he 36
 inquired what this was. And they told him, Jesus 37
 the Nazarene is passing by. And he cried, saying, 38
 Jesus, son of David, have mercy on me.—And they 39
 that went in front began to rebuke him, that he
 should keep silence ; but he cried out a great deal
 the more, Son of David, have mercy on me.—And 40
 Jesus stopped, and commanded that he should be
 brought to him ; and when he drew nigh, he asked
 him, What wouldst thou that I should do for thee ? 41
 —And he said, Lord, that I may recover my sight.—
 And Jesus said to him, Recover thy sight ; thy faith 42
 hath saved thee.—And immediately he recovered 43
 his sight, and followed Jesus, glorifying God ; and
 all the people, when they saw it, gave praise to God.

And Jesus entered and was passing through 19
 Jericho. And, behold, a man called by the name 2
 of Zacchæus, and he was a chief tax-gatherer, and
 he was rich. And he was trying to see Jesus, who 3
 he was ; and could not for the multitude, because
 he was little of stature. And running on in front, 4
 he climbed up into a sycamore tree to see him ; for
 he was going to pass that way. And when Jesus 5
 came to the place, he looked up and said unto him,
 Zacchæus, make haste, and come down ; for to-day
 I must abide in thy house.—And he made haste, 6
 and came down, and welcomed him joyfully. And 7
 when they saw it, they all began to murmur, say-
 ing, He hath gone in to be guest to a man that is a
 sinner.—But Zacchæus stood and said unto the 8
 Lord, Behold, Lord, the half of my goods I here-
 with give to the poor ; and if I ever exacted any-
 thing from any one unjustly, I restore it fourfold.—
 And Jesus said unto him, To-day salvation hath 9
 come to this house ; forasmuch as he also is a son
 of Abraham. For the Son of man came to seek and 10
 to save that which was lost.

Now as they listened to these things, he went on 11
 to speak a parable, because he was near Jerusalem,

and because they thought that the kingdom of God
 12 was going to appear immediately. He said therefore;
 A certain nobleman went into a far country to
 13 receive for himself a kingdom, and to return. And
 he called ten servants¹ of his own, and gave them
 ten pounds,² and said unto them, Carry on business
 14 whilst I am coming. But his citizens hated him,
 and sent an embassy after him, saying, We will not
 15 that this man should be king over us. And it came
 to pass, when he had returned after receiving the
 kingdom, that he ordered these servants, to whom
 he had given the money, to be called unto him, that
 16 he might know what business each had done. And
 the first came near, saying, 'Lord, thy pound hath
 17 gained ten pounds.' And he said to him, 'Well done,
 good servant; because in a very little thou provedst
 18 faithful, have authority over ten cities.' And the
 second came, saying, 'Thy pound, Lord, hath made
 19 five pounds.' And he said to him also, 'Thou too,
 20 be thou set over five cities.' And the other came,
 saying, 'Lord, behold thy pound! which I kept laid
 21 up in a napkin; for I was afraid of thee, because
 thou art a harsh man; thou takest up what thou
 layedst not down, and reapest where thou didst not
 22 sow.' He saith to him, 'Out of thine own mouth I
 will judge thee, thou wicked servant! knewest thou
 that I am a harsh man, taking up what I laid not
 23 down, and reaping what I did not sow? and where-
 fore didst thou not give my money into a bank?
 and I should have gone and demanded³ it with
 24 interest.' And he said to them that stood by, 'Take
 from him the pound, and give it to him that hath
 25 the ten pounds. (And they said to him, Lord, he
 26 hath ten pounds.) I say to you, To every one that
 hath⁴ shall be given; but from him that hath not,⁴
 27 even that which he hath shall be taken away. But
 these my enemies, who would not that I should be
 king over them, bring them hither, and slay them
 28 before me.'

And when he had thus spoken, he went on in
 front, going up to Jerusalem.
 29 And it came to pass when he had drawn nigh to

¹ Or bondsmen (and in context). ² Lit. minæ. The mina = about
 64; but the actual value is immaterial. ³ Or I at my return should
 have demanded. ⁴ See note to S. Matthew xiii. 12.

Bethphage and Bethany, at the mount called Olivet, he sent two of his disciples, saying, Go your way 30 into the village opposite you; in which at your entering ye will find a colt tied, whereon no man ever yet sat; loose it and bring it. And if any one 31 ask you, 'Wherefore are ye loosing it?' thus ye shall say, 'The Lord hath need of it.'—And they 32 that were sent went away, and found even as he had said to them. And as they were loosing the colt, 33 its owners said unto them, Why are ye loosing the colt?—And they said, The Lord hath need of it.— 34 And they brought it to Jesus: and they threw their 35 cloaks upon the colt, and set Jesus thereon. And 36 as he went, men were spreading their cloaks in the way. And as he was now drawing nigh, at the 37 descent of the Mount of the Olive trees, the whole multitude of the disciples began to rejoice and to praise God with a loud voice for all the mighty works they had seen; saying, 38

'Blessed is he that cometh,
The king, in the name of the Lord;
In heaven peace,
And glory in the highest.'

And some of the Pharisees from the multitude said 39 unto him, Master, rebuke thy disciples.—And he 40 answered and said, I tell you, if these shall hold their peace, the stones will cry out.

And when he had drawn nigh, he saw the city, 41 and wept over it, saying, Oh, that thou hadst 42 known, in this¹ day, even thou, the things that belong unto¹ peace! But, as it is, they were hidden from thine eyes. For days will come upon thee, 43 when thine enemies will throw up a rampart about thee, and compass thee round, and keep thee in on every side, and will dash thee to the ground, and 44 thy children within thee; and they will not leave in thee stone upon stone; because thou knewest not the time of thy visitation.—And he went into 45 the temple, and began to cast out them that sold; saying to them, It is written, 'And my house shall 46 be a house of prayer'; but you have made it a robbers' den.

And he was teaching daily in the temple. But 47 the high priests and the scribes and the chief men

¹ Some MSS. insert, 'thy.'

- 48 of the people were seeking to destroy him, and they could not find what they might do ; for the people all hung upon his lips, hearkening.
- 20 And it came to pass on one of the days, as he was teaching the people in the temple, and preaching the gospel, the high priests and the scribes together with the elders came upon him ; and they spoke, saying unto him, Tell us by what authority thou doest these things ? or who is he that gave thee this authority ?—But he answered and said unto them, I also will ask you a question ; and tell ye me ; The baptism of John, was it from heaven, or from men ?—But they reasoned with themselves, saying, If we shall say, ‘ From heaven,’ he will say, ‘ Why did ye not believe him ? ’ but if we shall say, ‘ From men,’ all the people will stone us to death ; for they have been led to believe that John was a prophet.—And they answered that they knew not whence it was. And Jesus said to them, Neither do I tell you by what authority I do these things.
- 9 But he began to speak unto the people this parable ; A man planted a vineyard, and let it out to husbandmen, and went into another country for a long time. And at the season he sent a servant¹ unto the husbandmen, that they should give him of the fruit of the vineyard ; but the husbandmen beat him, and sent him away empty-handed. And he sent yet a second servant ; but him also they beat, and treated him shamefully, and sent him away empty-handed. And he sent yet a third, but him also they wounded, and threw him out. But the lord of the vineyard said, ‘ What shall I do ? I will send my son, my beloved ; it may be they will reverence him.’ But when the husbandmen saw him, they began to reason one with another, saying, ‘ This is the heir ! let us kill him, that the inheritance may become ours.’ And they threw him out of the vineyard, and killed him. What therefore will the lord of the vineyard do to them ? He will come and destroy those husbandmen, and will entrust the vineyard to others.—And when they heard

¹ Or bondman.

it, they said, God forbid!¹—But he looked upon 17
them and said, What then is this that is written,

'A stone which the builders rejected,
'The same became the corner-stone'?

Every one that falleth upon that stone will be 18
broken to pieces; but on whomsoever it shall fall,
it will scatter him as dust.

And the scribes and the high priests sought to 19
lay hands on him in that very hour, and they feared
the people; for they perceived that he had spoken
this parable in respect of themselves. And they 20
kept watch, and sent forth spies, who pretended to
be righteous men; that they might take hold of
his words, so as to deliver him up to the power and
to the authority of the governor. And they asked 21
him, saying, Master, we know that thou sayest and
teachest rightly, and showest no favour to any,²
but teachest the way of God with truth; is it lawful 22
for us to pay tax to Cæsar,³ or not?—But, perceiv- 23
ing their craftiness, he said unto them, Show me a 24
denarius.⁴ Whose image and superscription hath
it?—And they said, Cæsar's.—And he said unto 25
them, Render therefore to Cæsar the things that
are Cæsar's, and to God the things that are God's.— 26
And they could not take hold of his saying before
the people; and, marvelling at his answer, they
kept silence.

Now there came up certain of the Sadducees, 27
(they that deny that there is any resurrection), and
they asked him, saying, Master, Moses wrote for us 28
that if any one's brother die, having a wife, and he
be childless, his brother should take the widow, and
raise up issue to his brother. Now there were seven 29
brothers; and the first took a wife, and died child-
less. And the second, and the third, took her; and 30,
likewise also the seven left no children behind them,
and died. Afterwards the woman also died. 32
Of which of them, then, doth the woman become 33
wife in the resurrection? for the seven had her for
wife.—And Jesus said to them, The sons of this 34
world marry, and are given in marriage; but those 35
that are accounted worthy to attain that world and

¹ *Lt.* may it not be. ² Or neither acceptest thou the person of
any (A.V.). ³ The Roman Emperor. ⁴ Elsewhere rendered,
'shilling.'

the resurrection from the dead, neither marry, nor
 36 are given in marriage ; for neither can they die any
 more ; for they are equal to angels, and are sons
 37 of God, being sons of the resurrection. But, that
 the dead are raised, even Moses intimated (in the
 Bush),¹ when he calleth the Lord, ' the God of
 Abraham, and the God of Isaac, and the God of
 38 Jacob.' But God he is, not of dead men, but of
 39 living ; for unto him all are living.—And certain of
 the scribes answered and said, Master, thou hast
 40 said well ;—for they durst not any more ask him
 any question.

41 But he said unto them, How say they that the
 42 Christ is David's son ? whereas David himself saith
 in a book of psalms,

' The Lord said to my lord, Sit at my right hand,
 43 Until I make thine enemies a footstool under
 thy feet.'

44 David therefore calleth him Lord ; and how is he
 his son ?

45 But in the hearing of all the people, he said to
 46 the disciples, Beware of the scribes, whose desire is
 to walk about in long robes, and they love greetings
 in the market-places, and front seats in the syna-
 47 gogues, and best places at feasts ; who devour
 widows' houses, and for a pretence make long
 prayers ; these will receive a heavier sentence.

21 But looking up he saw the rich casting their gifts
 2 into the treasury. But he saw a certain poor widow
 3 casting in thither two mites ; and he said, I tell
 you, Of a truth, this widow, poor as she is, cast in
 4 more than they all ; for all these out of their abun-
 dance did cast in unto the gifts, but she out of her
 poverty cast in all the living that she had.

5 And as some were speaking of the temple, that
 it had been adorned with beautiful stones and
 6 offerings, he said, As for these things which ye
 behold, days will come, in which there will not be left
 stone upon stone, that will not be thrown down.—
 7 And they asked him, saying, Master, when, therefore,
 will these things be ? and what will be the sign
 8 when these things are about to happen ?—And he
 said, Take heed that ye be not led astray ; for many
 will come in my name, saying, ' I am he,' and, ' The

¹ In that section of the book of Exodus.

time is at hand'; go not after them. But when 9
ye shall hear of wars and tumults, be not terrified;
for these things must first come to pass; but the
end cometh not immediately.

Then he said to them, Nation will rise against 10
nation, and kingdom against kingdom; and there 11
will be great earthquakes, and in divers places pesti-
lences and famines; and there will be fearful sights
and great signs from heaven. But before all these 12
things, they will lay hands on you, and persecute
you, delivering you up to the synagogues and
prisons, as ye are led away unto kings and governors
for my name's sake. It shall turn out unto you 13
for a testimony. Settle therefore in your hearts, 14
not to meditate beforehand how to defend your-
selves; for I will give you utterance and wisdom 15
which all your adversaries will not be able to with-
stand or to gainsay. But ye will be delivered up 16
even by parents, and brothers, and kinsfolk, and
friends; and some of you they will put to death.
And ye will be hated by all men for my name's sake. 17
And not a hair of your heads shall perish. In your 18
steadfastness ye will gain your souls.¹

But when ye see Jerusalem being encompassed 20
with armies;² then know that her desolation is at
hand. Then let them that are in Judæa flee to the 21
mountains; and let them that are in the midst of
the city depart out; and they that are in the country,
let them not come in to her. For these are days 22
of vengeance, that all things that are written may
be fulfilled. Alas for them that are with child and 23
for them that give suck in those days! for there
will be great distress upon the land, and wrath for
this people. And they will fall by the edge of the 24
sword, and will be led away captive unto all the
nations; and Jerusalem will remain trodden down
by the Gentiles, until the seasons of the Gentiles be
fulfilled. And there will be signs in sun and moon 25
and stars; and upon the earth distress of nations,
in perplexity for the roaring of sea and billows;
men fainting for fear, and for expectation of the 26
things that are coming on the world; for the powers
of the heavens will be shaken. And then they shall 27
see the Son of man coming in a cloud with power

¹ Or lives. ² Or encampments.

- 28 and great glory. But when these things are beginning to come to pass, look up, and lift up your heads; because your deliverance draweth nigh.
- 29 And he spoke a parable to them; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that now the summer is nigh. So also you, when ye see these things coming to pass, know ye that the kingdom of God is nigh. Verily, I say to you, this generation will not pass away, till all things have come to pass. The heaven and the earth will pass away, but my words will not pass away. But take heed to yourselves, lest haply your hearts be overcharged with surfeiting and drunkenness and cares of this life, and that day come upon you suddenly, like a snare; for come it will upon all that dwell on the face of all the earth. But be wakeful, praying at every season, that ye may prevail to escape all these things that will come to pass, and to stand before the Son of man.
- 37 Now as to the days, he was teaching in the temple; but as to the nights, he used to go out and pass them on the mount called Olivet. And all the people used to rise early and go to him in the temple, to hear him.
- 22 Now the feast of the unleavened bread, the feast called the Passover, drew near. And the high priests and the scribes sought how they might put him to death; for they were afraid of the people.
- 3 But Satan entered into Judas, the one that was called Iscariot, who was of the number of the twelve. And he went away and conferred with the high priests and captains, as to how he might deliver him to them. And they were glad, and covenanted to give him money. And he agreed, and sought an opportunity to deliver him to them without tumult.¹
- 7 Now the day of the unleavened bread came, on which the passover lamb had to be slain. And he sent Peter and John, saying, Go, and make ready for us the passover, that we may eat it.—And they said to him, Where wouldst thou that we make ready?—And he said to them, Behold, on your

¹ Or in the absence of a multitude.

entering the city, there will meet you a man, carrying a pitcher of water; follow him into the house that he goeth into. And ye shall say to the master 11 of the house, The Master saith to thee, 'Where is the guest-chamber, where I may eat the passover with my disciples?' and he will show you a large 12 upper room, furnished; there make ready.—And 13 they went, and found even as he had said to them; and they made ready the passover.

And when the hour had come, he sat down, and 14 the apostles with him. And he said unto them, 15 Earnestly I have desired to eat this passover with you before I suffer; for I say to you, I shall no 16 more¹ eat it, until it be fulfilled in the kingdom of God.—And he received a cup, and giving thanks he 17 said, Take this, and divide it among yourselves; for I say to you, I shall not drink henceforth of the 18 fruit of the vine, until the kingdom of God hath come.—And he took bread,² and having given 19 thanks he broke, and gave to them, saying, This is my body, which is being given for you; this do,³ for the remembrance of me;—and the cup likewise, 20 after they had supped, saying, This cup is the new covenant in my blood, which is being poured forth for you. But, behold, the hand of him that be- 21 trayeth me is with me on the table. For the Son of 22 man indeed goeth, as it hath been determined; yet alas for that man through whom he is betrayed!—And they began to question among themselves as 23 to which of them it might be that would do this thing.

Now there arose also a contention among them, 24 as to which of them was accounted to be greatest. But he said to them, The kings of the Gentiles have 25 lordship over them; and they that have authority over them are called Benefactors. But with you it 26 is not so; but he that is the greatest among you, let him become as the youngest; and he that ruleth as he that serveth. For which is the greater, he 27 that sitteth at table? or he that serveth? is it not he that sitteth at table? but as for me, I am in your midst as he that serveth. But you are they 28 that have ever continued with me in my tempta-

¹ Some MSS., 'I shall not.' ² Or a loaf. ³ i.e. continue to do this (not once for all); *let* be doing this.

- 29 tions. And I appoint unto you a kingdom, even as
 30 my Father appointed unto me, that ye may eat and
 drink at my table in my kingdom; and ye shall sit
 on thrones, judging the twelve tribes of Israel.
 31 Simon, Simon! behold, Satan asked and obtained
 32 you, that he might sift you as wheat; but I prayed
 for thee, that thy faith might not fail; and thou,
 when once thou hast turned back, strengthen thy
 33 brethren.—But he said to him, Lord, with thee I am
 34 ready to go both to prison and to death.—But he
 said, I tell thee, Peter, a cock will not crow this day
 till thou hast thrice denied that thou knowest me.
 35 And he said to them, When I sent you forth
 without purse and wallet and shoes, lacked ye
 anything?
 36 —And they said, Nothing.—And he said to them,
 But now, he that hath a purse, let him take it, and
 likewise a wallet; and he that hath not, let him
 37 sell his cloak, and buy a sword. For I say to you,
 This that is written must be fulfilled in me, 'And
 he was reckoned with transgressors'; for that
 38 which concerneth me is coming to a finish.—And
 they said, Lord, behold, here are two swords!—
 And he said to them, Let it suffice!
 39 And he came out, and went, as he was wont, to
 the Mount of the Olive trees; and the disciples
 40 followed him. But when he was at the place, he
 said to them, Pray, that ye come not into tempta-
 41 tion.—And he withdrew himself from them about a
 stone's throw; and kneeling down, he began to
 pray, saying, Father, if thou wilt, take away this
 cup from me; yet not my will, but thine, be done!
 43 —And there appeared unto him an angel from
 44 heaven, strengthening him. And falling into an
 agony, he began to pray more fervently; and his
 sweat became as it were great drops of blood falling
 45 down upon the ground.¹ And rising from his
 prayer, he came to the disciples, and found them
 46 sleeping for sorrow; and he said to them, Why
 sleep ye? rise and pray, that ye come not into
 temptation.
 47 While he was yet speaking, behold, a multitude;
 and he that was called Judas, one of the twelve,
 was going before them; and he drew near to Jesus,

¹ Verses 43, 44, omitted in some MSS.

to kiss him. But Jesus said to him, Judas, with a 48
 kiss betrayest thou the Son of man!—But when 49
 they that were about him saw what would follow,
 they said, Lord, shall we smite with the sword?—
 And a certain one of them smote the bondman of 50
 the high priest, and cut off his right ear. But Jesus 51
 answered and said, Bear with it thus far.—And he
 touched the ear, and healed him. But Jesus said 52
 unto the high priests and captains of the temple and
 elders, who had come against him, As against a
 robber came ye out, with swords and clubs?
 While I was daily with you in the temple, ye 53
 stretched not forth your hands against me; but
 this is your hour, and the power of the darkness.

And they seized him, and led him away, and took 54
 him into the high priest's house. But Peter was
 following afar off. Now when they had kindled a 55
 fire in the middle of the court, and had sat down
 together, Peter was sitting amidst them. But a 56
 certain maidservant saw him sitting at the blaze,
 and, gazing upon him, she said, This man also was
 with him.—But he denied, saying, Woman, I know 57
 him not.—And after a little while, some one else 58
 saw him, and said, Thou also art one of them.—
 But Peter said, Man, I am not.—And about the 59
 space of an hour afterwards another stoutly main-
 tained it, saying, Of a truth this man also was with
 him; for he is a Galileean.—But Peter said, Man, 60
 I know not what thou sayest.—And immediately,
 while he was yet speaking, a cock crew. And the 61
 Lord turned, and looked upon Peter; and Peter
 remembered the word of the Lord, how he had said
 to him, Before a cock crow this day, thou wilt dis-
 own me thrice. And he went forth outside, and 62
 wept bitterly.

And the men that had Jesus in charge began to 63
 beat him and to mock him. And, blindfolding him, 64
 they began to ask him, saying, Prophecy; who is
 it that struck thee?—And many other things they 65
 spoke against him, reviling him.

And when day came, the college of elders of the 66
 people, both high priests and scribes, were gathered
 together; and they led him away into their council,
 saying, If thou art the Christ, tell us.—But he said 67
 to them, If I tell you, ye will not believe; and if 68

69 I question you, ye will not answer. But henceforth
 70 the Son of man will be sitting at the right hand of
 the power of God.—And they all said, Thou art,
 then, the Son of God!—And he said unto them,
 71 You say truly that I am.—And they said, What
 further need have we of witness? for we have heard
 it ourselves from his own mouth.

23 And the whole assemblage of them arose, and led
 2 him before Pilate. And they began to accuse him,
 saying, This man we found upsetting our nation,
 and preventing the payment of taxes to Cæsar, and
 3 saying that he himself is Christ, a king.—And Pilate
 asked him, saying, Thou! art thou the king of the
 Jews?—And he answered him and said, Thou
 4 sayest it.¹—And Pilate said unto the high priests and
 5 the multitudes, I find no crime in this man.—But
 they were the more urgent, saying, He stirreth up
 the people, teaching throughout all Judæa, and
 6 beginning from Galilee even to this place.—But Pilate,
 hearing it, asked whether the man was a Galilæan.
 7 And having ascertained that he belonged to Herod's
 jurisdiction, he remitted him unto Herod, who him-
 self also was in Jerusalem in those days.

8 Now when Herod saw Jesus, he was exceedingly
 glad; for he had been a long time desirous to see
 him, because he had heard of him; and he was
 9 hoping to see some sign worked by him. Now he
 questioned him in many words; but he made him
 10 no answer. Now the high priests and the scribes
 11 were standing, vehemently accusing him. But
 Herod with his soldiers set him at naught, and
 mocked him, and arraying him in fine clothing sent
 12 him back to Pilate. And that very day Herod and
 Pilate became friends with each other; for, before
 time, they had been at enmity between themselves.

13 Now Pilate called together the high priests and
 14 the rulers² and the people, and said unto them, Ye
 brought me this man, as one that perverteth the
 people; and, behold, I, having examined him in
 your presence, found no crime in the man as touch-
 15 ing those things whereof ye accuse him; no, nor
 yet Herod; for he sent him back unto us;³ and,

¹ See note to S. Matthew xxvi. 25. ² Members of the Sanhedrin, the Jewish Senate and highest native court in both civil and ecclesiastical matters. ³ Some MSS., 'for I remitted you to him.'

behold, nothing deserving of death hath been committed by him; I will therefore chastise him, and release him.¹—But they cried out all together, saying, Away with this man; but release unto us Barabbas;—one who for a certain tumult made in the city, and for murder, had been cast into prison. But Pilate again addressed them, desiring to release Jesus. But they kept shouting, saying, Crucify! crucify him!—And he said unto them a third time, Why, what evil hath this man done? I found in him no crime deserving death; I will therefore chastise him and release him.—But they were urgent with loud voices, asking that he should be crucified; and their voices prevailed. And Pilate gave sentence that what they asked for should be done. And he released him that for tumult and murder had been cast into prison, for whom they were asking; but Jesus he delivered up to their will.

And as they led him away, they laid hold of one Simon, a Cyrenian, coming from the country; and upon him they laid the cross, to bear it after Jesus.

Now there was following him a great multitude of the people, and of women who bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me; but for yourselves weep, and for your children. For, behold, days are coming, in which men will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never gave suck.' Then they will begin to say to the mountains, 'Fall on us'; and to the hills, 'Cover us.' For if they do these things in a green tree, what is to happen with the withered?

Now there were also others, two malefactors, led with him to be put to death.

And when they came to the place called The Skull,² there they crucified him, and the malefactors, one at the right hand, and the other at the left. But Jesus said, Father, forgive them; for they know not what they do.³ Now in dividing his garments among themselves they cast lots. And

¹ Some MSS. add verse 17: 'Now at festival-time, he must needs release one unto them.' ² A.V., Calvary (from the Latin word for skull). ³ Last thirteen words are omitted in some MSS.

the people stood beholding. And the rulers¹ also were deriding him, saying, Others he saved; let him save himself, if he is the Christ of God, the
 36 chosen.—And the soldiers also mocked him, coming
 37 to him, offering him vinegar, saying, If thou art the
 38 king of the Jews, save thyself.—And above him there was also an inscription,

THIS IS THE KING OF THE JEWS.

39 Now one of the malefactors that were hanged was railing on him, Art thou not the Christ? save thy-
 40 self and us.—But the other, rebuking him, answered and said, Dost thou not even fear God, seeing thou
 41 art under the same sentence? and we indeed justly, for we are receiving the due reward of our deeds;
 42 but this man did nothing amiss.—And he said, Jesus, remember me when thou comest into² thy
 43 kingdom.—And he said to him, Verily, I say to thee, to-day thou shalt be with me in paradise.³

44 And it was now about the sixth hour, and darkness came over the whole land until the ninth hour,
 45 the sun having failed;⁴ and the veil of the sanctuary was rent in the midst. And Jesus cried out
 46 with a loud voice, and said, Father, into thy hands I commit my spirit.—And having said this, he
 47 expired. Now when the centurion saw what had happened, he glorified God, saying, Surely this was
 48 a righteous man.—And all the multitudes that had come together to this sight, when they beheld the things that had happened, began to return, smiting
 49 their breasts. But all his acquaintances, and some women who had accompanied him from Galilee, were standing afar off, seeing these things.

50 And, behold, a man named Joseph, of Arimathæa (a city of the Jews), councillor as he was, a good and
 51 righteous man (he had not consented to their counsel and doing), who was waiting for the kingdom of
 52 God; this man went to Pilate, and asked for the body of Jesus. And he took it down, and wrapped it in a linen sheet; and he laid him in a rock-hewn
 53 tomb, where no one had ever yet lain. And it was the Preparation day, and a sabbath was drawing on.
 54 And the women, those that had come with him out
 55

¹ See note to verse 13. ² Some MSS., 'in.' ³ Lit. in the paradise. ⁴ Or being eclipsed (which English word is derived from the Greek word here used).

of Galilee, followed after, and beheld the tomb, and how his body was laid. And they returned, and 56 prepared spices and ointments.

And on the sabbath they rested according to the 24 commandment; but on the first day of the week, at early dawn, they came to the tomb, taking the spices they had prepared. Now they found the 2 stone rolled away from the tomb; but when they 3 entered, they found not the body of the Lord Jesus.¹ And it came to pass while they were per- 4 plexed about this, behold, two men came and stood by them, in glistening apparel; and when they 5 were affrighted and were bowing their faces to the earth, they said unto them, Why seek ye the living one among the dead? he is not here, but is risen;² 6 remember how he spoke to you while he was yet in Galilee, saying that the Son of man must be 7 delivered into the hands of sinful men, and be crucified, and on the third day rise up.—And they re- 8 membered his words and returned from the tomb,³ 9 and reported all these things to the eleven, and to all the rest. Now they were Mary the Magdalene, 10 and Joana, and Mary the mother of James; also the other women with them told these things unto the apostles. And these words appeared in their 11 sight as idle tales; and they disbelieved them. But Peter arose, and ran to the tomb; and look- 12 ing in, he beholdeth the linen cloths by themselves; and he departed, wondering to himself at that which had come to pass.⁴

And, behold, two of them were going that very 13 day to a village named Emmaus, which is threescore furlongs from Jerusalem. And they were conversing 14 with each other about all these things that had happened. And it came to pass while they conversed 15 and argued together, that Jesus himself drew near, and went on with them. But their eyes were holden 16 from recognizing him. And he said unto them, 17 What words are these that ye exchange one with the other, as ye walk?—And they came to a stand, looking sad. But one of them, named Cleopas, 18 answered and said unto him, Dost thou dwell alone

¹ Some MSS. omit the last four words. ² Some MSS. omit the last seven words. ³ Some MSS. omit, 'from the tomb.' ⁴ This verse is omitted in some MSS.

in Jerusalem? and knowest thou not the things
 19 that have come to pass therein in these days?—And
 he said to them, What things?—And they said to
 him, Those concerning Jesus the Nazarene, who
 showed himself a prophet mighty in deed and word
 20 before God and all the people; and how the high
 priests and our rulers¹ delivered him up to be
 21 sentenced to death, and crucified him. But as for
 us, we were hoping that he was the one that should
 22 redeem Israel. Yea, and besides all this, it is now
 the third day since these things came to pass.
 Moreover, certain women of our company
 23 astounded us; having been early at the tomb, and
 not having found his body, they came, saying that
 they had also seen a vision of angels, who said that
 24 he was alive. And some of them that were with us
 went away to the tomb, and found it even as the
 25 women had said; but him they saw not.—And he
 said unto them, O foolish ones, and slow of heart
 26 to believe in all that the prophets spoke; was it not
 necessary that the Christ should suffer these things,
 27 and should enter into his glory?—And beginning
 with Moses and with all the prophets, he inter-
 28 preted to them, in all the scriptures, the things con-
 cerning himself. And they drew near unto the
 village whither they were going; and he made as
 29 if he would go farther. And they constrained him,
 saying, Abide with us, for it is towards evening,
 and the day is now far spent.—And he went in to
 30 abide with them. And it came to pass when he
 had sat down at table with them, he took the bread
 and blessed, and broke and began handing to them.
 31 And their eyes were opened, and they recognized
 32 him; and he vanished out of their sight. And they
 said one to the other, Did not our heart burn within
 us, while he was speaking to us on the way, while
 33 he was opening to us the scriptures?—And they
 rose up that very hour, and returned to Jerusalem,
 and found the eleven gathered together, and those
 34 that were with them; who said, The Lord is risen
 35 indeed, and hath appeared to Simon.—And they
 began to relate what things were done in the way,
 and how he was made known to them in the break-
 ing of the bread.

¹ See note on xxlii. 13.

Now as they were speaking these things, he himself stood in the midst of them, and saith to them, Peace be unto you !¹—But they were terrified and affrighted, and thought that they beheld a spirit. And he said to them, Why are ye troubled ? and why do doubts arise in your hearts ? See my hands and my feet, that it is I myself ; feel me and see ; for a spirit hath not flesh and bones, as ye behold me having.—And having said this, he showed them his hands and his feet.² But while they yet disbelieved for joy, and marvelled, he said to them, Have ye here anything to eat ?—And they banded him a piece of broiled fish ;³ and he took it, and ate before their eyes.

Now he said unto them, These are my words which I spoke unto you, while I was yet with you, that all things must be fulfilled that are written in the law of Moses and the prophets and psalms, concerning me.—Then he opened their minds, that they might understand the scriptures ; and he said to them, Thus it is written, that the Christ should suffer and should rise up from the dead the third day, and that repentance unto⁴ remission of sins should be preached in his name unto all the nations—begin it from Jerusalem. You are witnesses of these things. And I, behold, I send forth upon you what was promised by my Father ; but tarry ye in the city until ye have put on power from on high.

Now he led them out as far as Bethany ; and he lifted up his hands, and blessed them. And it came to pass, while he was blessing them, he parted from them, and was carried up into heaven.⁵ And they worshipped him, and returned to Jerusalem with great joy ; and were continually in the temple, blessing God.

¹ Some MSS. omit the last eight words. ² Some MSS. omit verse 40. ³ Some MSS. add, 'and some honeycomb.' ⁴ Some MSS., 'and.' ⁵ Some MSS. omit from verse 51, 'and was carried . . . heaven' ; and from verse 52, 'worshipped him and.'

THE GOSPEL:—

ACCORDING TO JOHN

[A.D. 69]

1 In the beginning was the Word, and the Word
2 was with¹ God, and the Word was God. He was in
3 the beginning with¹ God. Through him all things
came into being, and apart from him there came
into being no one thing that hath come into being.
4 In him was life, and the life was the light of men.
5 And the light shineth in the darkness; and the
darkness overcame² it not.
6 There came a man sent from God; his name was
7 John. He came for witness, that he might bear
witness as to the light, that through him all might
8 believe. He was not the light, but came that he
9 might bear witness as to the light. There was the
light, the true light, which lighteneth every man,
10 coming into the world. In the world he was, and
through him the world came into being, and the
11 world knew him not. To what was his own³ he
came, and they that were his own³ received him
12 not. But as many as received him, to them he gave
the right to become children of God, to them that
13 believe on his name; who were begotten, not of
blood,⁴ nor yet of the will of the flesh, nor yet of
14 the will of man, but of God. And the Word became
flesh, and tabernacled among us; and we beheld
his glory, glory as of an only-begotten from a father,
15 full of grace and truth. John beareth witness of
him, and crieth, saying, 'This was he of whom
I said, He that cometh after me hath taken his place

¹ Apud, Vulgate (as in S. Matt. xiii. 56). ² Comprehended (A.V.);
or apprehended. ³ *Lit.* his own things . . . his own persons
(*'propria . . . sui,'* Vulgate). ⁴ *Lit.* bloods.

in front of me; because he was before me.' For 16
 out of his fullness we all received, and grace for
 grace. For the law was given through Moses; the 17
 grace and the truth came through Jesus Christ.
 Never hath any one seen God; God only-begotten,¹ 18
 who is in the bosom of the Father, he declared him.

And this is the witness of John, when the Jews 19
 sent unto him from Jerusalem priests and Levites
 to ask him, Who art thou?—And he confessed, and 20
 denied not; and he confessed, I am not the Christ.
 —And they asked him, What then? art thou 21
 Elijah?—And he saith, I am not.—Art thou the
 prophet?—And he answered, No.—They said there- 22
 fore to him, Who art thou? that we may give an
 answer to them that sent us; what sayest thou of
 thyself?—He said, I am the voice of one crying in 23
 the wilderness, 'Make straight the way of the Lord,'
 even as Isaiah the prophet said.—And some of the 24
 Pharisees had been sent. And they asked him, and 25
 said to him, Why then dost thou baptize, if thou
 art not the Christ, nor Elijah, nor the prophet?—
 John answered them, saying, I indeed baptize in 26
 water; in the midst of you there standeth one
 whom you know not; he that cometh after me, the 27
 thong of whose shoe I am not worthy to untie.—
 These things took place in Bethany,² beyond the 28
 Jordan, where John was baptizing.

The next day he seeth Jesus coming unto him, 29
 and saith, Behold, the Lamb of God, that taketh
 away the sin of the world. This is he on whose 30
 behalf I said, After me cometh a man who hath
 taken his place in front of me; because he was
 before me. And I knew him not; but the reason 31
 why I came baptizing in water, was that he might
 be made manifest to Israel.—And John bore wit- 32
 ness, saying, I have looked upon the Spirit descend-
 ing as a dove out of heaven; and it abode upon
 him. And I knew him not; but he that sent me 33
 to baptize in water, he said to me, 'He on whom
 thou shalt see the Spirit descending and abiding
 upon him, this is he that baptizeth in the Holy

¹ Some MSS., including Codex Alexandrinus, read, 'the only-begotten Son.' The reading here translated gathers together the statements in verses 1 and 14. ² Some MSS., 'Bethabara'; others, 'Betharaba.'

34 Spirit.' And I have seen, and have borne witness that this is the Son of God.

35 The next day again John was standing with two
36 of his disciples; and looking upon Jesus as he
37 walked, he saith, Behold, the Lamb of God!—And
the two disciples heard him speak; and they fol-
38 lowed Jesus. But Jesus turned and beheld them
following, and he saith to them, What seek ye?—
But they said to him, Rabbi, (which is to say, being
39 interpreted, Master), where abidest thou?—He
saith to them, Come, and ye shall see.—So they
went and saw where he abode; and they abode
with him that day; it was about the tenth hour.¹
40 One of the two that heard John speak, and followed
41 Jesus,² was Andrew, Simon Peter's brother. He
findeth first his own brother Simon, and saith to
him, We have found the Messiah—(which is, being
42 interpreted, the Christ³). He brought him unto
Jesus. Jesus looked on him and said, Thou art
Simon, the son of John; thou shalt be called Cephas
—(which is, by interpretation, Peter⁴).

43 The next day he was minded to go forth into
Galilee; and he findeth Philip. And Jesus saith to
44 him, Follow me.—Now Philip was from Bethsaida,
45 of the city of Andrew and Peter. Philip findeth
Nathanael, and saith to him, We have found him
of whom Moses in the law, and the prophets, wrote,
46 Jesus of Nazareth, the son of Joseph.—And
Nathanael said to him, Can any good thing come
out of Nazareth?—Philip saith to him, Come and
47 see.—Jesus saw Nathanael coming unto him, and
saith of him, Behold, an Israelite indeed, in whom
48 is no guile!—Nathanael saith to him, Whence
knowest thou me?—Jesus answered and said to
him, Before Philip called thee, when thou wast
49 under the fig tree, I saw thee.—Nathanael answered
him, Rabbi, thou art the Son of God, thou art King
50 of Israel.—Jesus answered and said to him, Because
I said to thee, 'I saw thee underneath the fig tree,'
believest thou? thou shalt see greater things than
51 these.—And he saith to him, Verily, verily, I say
to you, ye shall see the heaven standing open, and
the angels of God ascending and descending upon
the Son of man.

¹ 10 a.m. ² Lit. him. ³ i.e. Anointed. ⁴ i.e. a rock or stone.

And on the third day a marriage took place in 2
 Cana of Galilee ; and the mother of Jesus was there ; 2
 and Jesus also and his disciples were invited to the 2
 marriage. And wine having run short, the mother 3
 of Jesus saith unto him, They have no wine.— 3
 And Jesus saith to her, Woman, what hast thou to 4
 do with me ? my hour hath not yet come.—His 4
 mother saith to the attendants, Whatsoever he 5
 saith to you, do it.—Now there were standing there, 6
 according to the Jews' manner of purification, six 6
 water-jars of stone, holding two or three firkins 7
 apiece. Jesus saith to them, Fill the jars with water. 7
 —And they filled them to the brim. And he saith 8
 to them, Draw now, and bear unto the ruler of the 8
 feast.—And they bore it. Now when the ruler of 9
 the feast tasted the water after it had become wine, 9
 and knew not whence it was (but the attendants 10
 that had drawn the water knew), the ruler of the 10
 feast called the bridegroom, and saith to him, Every 10
 man setteth on the good wine first ; and when they 11
 have drunk freely, then the poorer ; thou hast kept 11
 the good wine until now.—This beginning of the 11
 signs Jesus did in Cana of Galilee, and manifested 11
 his glory ; and his disciples believed on him. 11

After this he, and his mother and brothers, and 12
 his disciples, went down to Capernaum ; and there 12
 they abode some few days. 12

And the passover of the Jews was nigh, and Jesus 13
 went up to Jerusalem. And he found in the temple 14
 them that sold oxen and sheep and doves, and the 14
 money-changers sitting. And he made a scourge of 15
 cords, and drove all out of the temple, both the 15
 sheep and the oxen ; and he poured out the 16
 changers' coins, and overturned their tables ; and 16
 to them that sold the doves he said, Take these 16
 things hence, make not my Father's house a house 17
 of merchandise.—His disciples remembered that it 17
 is written, ' Zeal for thy house will devour me.' 17
 The Jews therefore answered and said to him, What 18
 sign showest thou to us, seeing that thou doest these 18
 things ?—Jesus answered and said to them, Destroy 19
 this sanctuary, and in three days I will raise it up.— 19
 The Jews therefore said, Forty and six years was 20
 this sanctuary in building ; and thou, wilt thou 20
 raise it up in three days ?—But he was speaking of 21

22 the sanctuary of his body. Therefore when he was raised from the dead, his disciples remembered that he had said this ; and they believed the scripture, and the word that Jesus had spoken.

23 Now while he was in Jerusalem at the passover, during the feast, many became believers on his
24 name, beholding his signs which he did ; yet Jesus did not trust himself to them, in that he knew all
25 men, and because he needed not that any one should testify concerning man ; for of himself he knew what was in man.

3 Now there was a man from among the Pharisees,
2 Nicodemus was his name, a ruler¹ of the Jews ; he came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God ; for no one can do these signs that thou doest, unless
3 God is with him.—Jesus answered and said to him, Verily, verily, I say to thee, unless any one be born²
4 anew,³ he cannot see the kingdom of God.—Nicodemus saith unto him, How can a man be born when he is old ? surely he cannot enter his mother's
5 womb a second time, and be born ?—Jesus answered, Verily, verily, I say to thee, unless any one be born of water and of spirit,⁴ he cannot enter into
6 the kingdom of God. That which hath been born of the flesh, flesh it is ; and that which hath been
7 born of the Spirit, spirit it is. Marvel not that I
8 said to thee, Ye must be born anew.⁵ The wind bloweth where it willeth, and thou hearest the sound thereof, but knowest not whence it cometh and whither it goeth ; so is every one that hath been
9 born of the Spirit.—Nicodemus answered and said
10 to him, How can these things come to pass ?—Jesus answered and said to him, Art thou the teacher of
11 Israel, and understandest not these things ? Verily, verily, I say to thee, we speak that which we know, and bear witness of that which we have seen ; and
12 ye receive not our witness. If I have told you earthly things, and ye believe not ; how shall ye
13 believe if I tell you heavenly things ? And no one hath gone up into heaven, except him that came
14 down out of heaven, the Son of man.⁶ And as

¹ A member of the Sanhedrin. ² The Greek word used here, and in verses 4 to 8, means, according to context, 'born,' or 'begotten.' It has both meanings in S. Matthew i. 16. ³ Or from above.
⁴ Or of the Spirit. ⁵ Some MSS. add, 'who is in heaven.'

Moses lifted up the serpent in the wilderness, even
 so must the Son of man be lifted up; that whoso- 15
 ever believeth in him may have life eternal. For¹ 16
 God so loved the world, that he gave the Son, the
 only-begotten, that whosoever believeth on him may
 not perish, but may have life eternal. For God sent 17
 the Son into the world, not that he should judge the
 world, but that the world through him should be
 saved. He that believeth on him cometh not into 18
 judgement; he that believeth not hath been judged
 already, because he hath not believed on the name
 of the only-begotten Son of God. But the judge- 19
 ment is this; that the light hath come into the
 world, and men loved the darkness rather than the
 light; for evil were their works. For every one 20
 whose doings are bad hateth the light, and cometh
 not unto the light, that his works may not be
 exposed. But he that doeth the truth, cometh unto 21
 the light, that his works may be made manifest,
 that in God they have been wrought.

After these things Jesus and his disciples went 22
 into the land of Judæa; and there he tarried with
 them, and baptized. But John also was baptizing 23
 in Ænon, near Salim, because there were many
 waters there; and they were coming and being
 baptized. For John had not yet been cast into 24
 prison. There arose therefore a controversy on the 25
 part of John's disciples with a Jew about purifica-
 tion. And they went unto John and said to him, 26
 Rabbi, he that was with thee beyond the Jordan,
 to whom thou hast borne witness, behold, he is bap-
 tizing, and all are going unto him.—John answered 27
 and said, A man can receive nothing unless it hath
 been given him from heaven. You yourselves bear 28
 me witness that I said, I am not the Christ; but,
 that I have been sent before him. He that hath the 29
 bride is the bridegroom; but the bridegroom's
 friend, that standeth and heareth him, rejoiceth
 greatly because of the bridegroom's voice; this my
 joy therefore hath been fulfilled. He must increase, 30
 but I must decrease. He² that cometh from above 31

¹ There is doubt as to the two sections (16-21 and 31-36), whether they are continuations of the preceding discourses or the author's comments thereon. There are no means of settling the question.

² See note to verse 16.

is over all ; he that is of the earth, of the earth he is,
 and in earthly wise¹ he speaketh. He that cometh
 32 from heaven is over all ; what he hath seen and
 heard, of that he beareth witness, and his witness
 33 no one receiveth. He that hath received his witness
 34 hath set his seal to this, that God is true. For he
 whom God sent speaketh the words of God ; for
 35 not by measure doth he² give the Spirit. The
 Father loveth the Son, and hath given all things
 36 into his hand. He that believeth on the Son, hath
 life eternal ; but he that obeyeth not the Son, will
 not see life, but the wrath of God abideth on him.

4 Therefore when the Lord knew that the Pharisees
 had heard that Jesus was making and baptizing
 2 more disciples than John (though it was not Jesus
 3 himself that baptized, but his disciples), he left
 4 Judæa, and went away back into Galilee. Now he
 5 must needs pass through Samaria. So he cometh
 to a city of Samaria, called Sychar, near the piece
 6 of ground that Jacob gave to his son Joseph. Now
 Jacob's spring was there. Jesus therefore, wearied
 by his journey, was sitting, just as he was, by the
 7 spring ; it was about the sixth hour. There cometh
 a woman of Samaria to draw water. Jesus saith to
 8 her, Give me to drink.—For his disciples had gone
 9 away into the city to buy food. The Samaritan
 woman therefore saith to him, How is it that thou,
 being a Jew, askest drink from me, who am a
 Samaritan woman ?—For Jews do not associate
 10 with Samaritans. Jesus answered and said to her,
 If thou hadst known the gift of God, and who it is
 that saith to thee, ' Give me to drink,' thou wouldst
 have asked of him, and he would have given thee
 11 living water.—She saith to him, Sir, thou hast
 nothing to draw with, and the well is deep ; whence
 12 then hast thou the living water ? Surely thou art
 not greater than our forefather Jacob, who gave us
 the well, and drank thereof himself, and his sons
 13 and his cattle ?—Jesus answered and said to her,
 Every one that drinketh of this water will thirst
 14 again ; but whosoever shall drink of the water that
 I will give him shall never thirst ; but the water
 that I will give him shall become in him a spring of
 15 water leaping up unto life eternal.—The woman

¹ *i.e.* out of (taught by) the earth. ² Some MSS., have 'God.'

saith unto him, Sir, give me this water, that I thirst
 not, neither come over hither to draw.—He saith 16
 to her, Go, call thy husband, and come hither.—
 The woman answered and said, I have no husband. 17
 —Jesus saith to her, Rightly didst thou say, ' I have
 no husband ' ; for thou hast had five husbands, and 18
 he whom thou hast now is not thy husband ; in this
 thou hast spoken truth.—The woman saith to him, 19
 Sir, I perceive that thou art a prophet. Our fore- 20
 fathers worshipped on this mountain ; and you say
 that in Jerusalem is the place where men ought to
 worship.—Jesus saith to her, Believe me, woman, 21
 an hour cometh, when neither on this mountain,
 nor in Jerusalem, will ye worship the Father. You 22
 worship that which ye know not ; we worship that
 which we know ; for salvation is from the Jews.
 But an hour cometh, and now is, when the true 23
 worshippers will worship the Father in spirit and
 truth ; for the Father also seeketh such as his wor-
 shippers. God is spirit ;¹ and they that worship 24
 must worship in spirit and truth.—The woman 25
 saith to him, I know that Messiah cometh, who is
 called Christ ; he, when he hath come, will declare
 to us all things.—Jesus saith to her, I that speak 26
 to thee am he.

And just then his disciples came, and they won- 27
 dered that he was speaking with a woman ; yet no
 one said, What seekest thou ? or, Why speakest
 thou with her ? The woman therefore left her 28
 water-pot, and went away into the city, and saith
 to the men, Come, see a man, who told me all things 29
 that ever I did ; can this be the Christ ?—They set 30
 out from the city and were going unto him. Mean- 31
 while the disciples were praying him, saying, Rabbi,
 eat.—But he said to them, I have food to eat that 32
 you know not.—The disciples therefore said one 33
 unto another, Did any one bring him anything to
 eat ?—Jesus saith to them, My food is that I may 34
 do the will of him that sent me and accomplish his
 work. Do you not say, ' There are yet four months, 35
 and the harvest cometh ' ? behold, I say to you,
 Lift up your eyes, and behold the fields, that they
 are white unto harvest. Already the reaper² 36

¹ Is a spirit (A.V.). ² Or are white already unto harvest. The reaper, etc.

receiveth a reward, and gathereth fruit unto life eternal, that the sower and the reaper may rejoice together. For herein is the saying true, 'One is the sower, and another the reaper.' I sent you forth to reap that whereon you have not laboured; others have laboured, and you have entered into their labour.

Now from that city many of the Samaritans believed on him because of the word of the woman as she testified, He told me all things that ever I did. So when the Samaritans came unto him, they besought him to abide with them; and he abode there two days. And many more believed because of his word; and they said to the woman, No longer do we believe because of thy story; for we have heard for ourselves, and know that this is indeed the Saviour of the world.

Now after the two days he went forth thence into Galilee. For Jesus himself testified that a prophet hath no honour in his native place.¹ Wherefore when he came into Galilee, the Galilæans welcomed him, having seen all the things that he did in Jerusalem at the feast; for they also had gone to the feast.

He went therefore again unto Cana of Galilee, where he had made the water wine. And there was one of the king's² officers, whose son was ill in Capernaum. When he heard that Jesus had come out of Judæa into Galilee, he went unto him, and besought him to come down and heal his son; for he was at the point of death. Jesus therefore said unto him, Unless ye see signs and wonders, ye will not believe.—The officer saith unto him, Sir, come down ere my child die.—Jesus saith to him, Go thy way, thy son liveth.—The man believed the word that Jesus spoke to him, and went his way. But as he was now going down, the servants³ met him, saying that his boy was alive. He inquired therefore of them the hour in which he got better. So they said to him, Yesterday in the seventh hour the fever left him.—The father therefore knew that it was in the same hour in which Jesus said to him, Thy son liveth; and he himself and his whole

¹ i.e. Judæa. ² Herod Antipas, tetrarch of Galilee (S. Matt. xiv. 9). ³ Or bondmen.

household became believers. Now this again, a 54
second sign, Jesus did on coming out of Judæa into
Galilee.

After these things there was a¹ feast of the Jews : 5
and Jesus went up to Jerusalem.

Now there is in Jerusalem by the sheep-gate a 2
pool, the one called (in Hebrew) Bethzatha,² having
five cloisters. In these were lying a multitude of 3
the sick, of blind, lame, withered,³ waiting for the
moving of the water. For an angel used to go down 4
at certain seasons into the pool, and stir the water ;
he then that first after the stirring of the water
went in got well, whatever disease he had.⁴ Now a 5
certain man was there, who had had his infirmity
thirty and eight years. Jesus, seeing him lying, and 6
knowing that he had now been a long time in this
state, saith to him, Wouldst thou get well ?—The 7
sick man answered him, Sir, I have no man, when
the water is stirred, to put me into the pool ; but,
while I am going, another goeth down before me.—
Jesus saith to him, Rise, take up thy bed, and walk. 8
—And straightway the man got well, and took up 9
his bed, and began to walk. Now on that day was a
sabbath. The Jews therefore said to him that had 10
been cured, It is a sabbath ; and it is not lawful
for thee to take up thy bed.—But he answered them, 11
He that made me well, even he said to me, ' Take
up thy bed and walk.'—They asked him, Who is 12
the man that said to thee, ' Take it up and walk ' ?
—But he that had been healed knew not who it 13
was ; for Jesus had withdrawn, a multitude being
in the place. Afterwards Jesus findeth him in the 14
temple, and said to him, Behold, thou hast got well ;
continue no longer in sin, lest some worse thing be-
fall thee.—The man went away, and told the Jews 15
that it was Jesus who made him well. And this is 16
why the Jews began to persecute Jesus ; because
he was doing these things on the sabbath. But he 17
answered them, My Father worketh even until now,
and I work.—This then is why the Jews sought the 18
more to kill him ; because not only was he doing

¹ Some MSS., ' the.' ² i.e. House of the Olive ; some MSS. have
' Bethesda,' others, ' Bethsaida.' ³ The words ' waiting for . . . he
had' are omitted in many authorities.

away with the sabbath, but also he was calling God his own Father, making himself equal to God.

- 19 Jesus therefore answered and said to them, Verily, verily, I say to you, the Son can do nothing of himself, but only anything he seeth the Father doing ; for whatsoever things he doeth, these the Son also
20 doeth in like manner. For the Father loveth the Son, and showeth him all things that he himself doeth ; and greater works than these he will show
21 him, that you may marvel. For as the Father raiseth the dead, and giveth them life ; even so the
22 Son also giveth life to whom he will. For even the Father doth not judge any one, but the judgement
23 he hath given wholly unto the Son ; that all may honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the
24 Father who sent him. Verily, verily, I say to you, he that heareth my word and believeth him that sent me, hath life eternal, and cometh not into judgement, but hath passed out of death into life.
25 Verily, verily, I say to you, an hour cometh and now is, when the dead will hear the voice of the
26 Son of God ; and they that hear will live. For as the Father hath life in himself, even so he gave to
27 the Son also to have life in himself ; and he gave him authority to execute judgement, because he is
28 Son of man. Marvel not at this ; for an hour cometh in which all that are in the tombs will hear
29 his voice, and will come forth ; they that did what was good, unto a resurrection to life ; they that did what was evil, unto a resurrection to judgement.
30 I can do nothing of my own self ; even as I hear, I judge ; and my judgement is righteous, because I seek not my own will, but the will of him that sent
31 me. If I bear witness concerning myself, my witness is not true. It is another that beareth witness
32 of me ; and I know that the witness that he witnesseth of me is true. You have sent unto John,
33 and he hath borne witness to the truth. But the witness that I receive is not from man ; yet these
34 things I say, that you may be saved. He was the lamp that burneth and shineth ; but you were willing to exult for a while in his light. But the witness
35 that I have is greater than that of John ; for the works which the Father hath given me to accomplish,

the very works that I do, bear witness of me that
 the Father hath sent me. And the Father who
 sent me, he hath borne witness of me. Ye have
 neither heard his voice at any time, nor seen his
 form; and his word ye have not abiding in you;
 because him whom he sent, you believe not. Ye
 search¹ the scriptures, because you think that in
 them ye have life eternal; and it is these that bear
 witness of me; and ye are not willing to come unto
 me, that ye may have life. Glory from men I receive
 not; but I know you, that ye have not the
 love of God in yourselves. I have come in my
 Father's name, and ye receive me not; if another
 shall come in his own name, him ye will receive.
 How can you believe, while ye receive glory one
 from another? and the glory that is from the only
 God ye seek not. Do not think that it is I that will
 accuse you to the Father; there is one that accuseth
 you, even Moses, on whom you have set your hope.
 For, if ye believed Moses, ye would believe me; for
 of me he wrote. But if ye believe not his writings,
 how will ye believe my words?

After these things Jesus went away across the sea
 of Galilee (which is the sea of Tiberias). And a
 great multitude was following him, because they
 beheld the signs that he worked on them that were
 sick. And Jesus went up on to the mountain, and
 there he sat with his disciples. Now the passover,
 the feast of the Jews, was at hand. Jesus therefore,
 lifting up his eyes, and seeing that a great multitude
 was coming unto him, saith unto Philip, Whence
 are we to buy loaves, that these may eat?—Now
 this he said, testing him; for he himself knew what
 he was going to do. Philip answered him, Two hun-
 dred shillingsworth of loaves is not sufficient for
 them, that each may take a little.—One of his dis-
 ciples, Andrew, Simon Peter's brother, saith to him,
 There is a lad here, who hath five barley loaves and
 two fishes; but what are these for so many?—
 Jesus said, Make them all² sit down.—Now there

¹ Or search (imperative). ² Here, and in verse 14, the Greek has a word ('the men,' A.V.) which includes women and children. Later in the verse it has a word ('the men') which excludes them. The Vulgate discriminates [with 'homines, viri.']

was much grass in the place. So the men sat down,
 11 in number about five thousand. Jesus therefore
 took the loaves, and gave thanks, and distributed
 to them that were seated; likewise also of the
 12 fishes, as much as they would. But when they were
 satisfied, he saith to his disciples, Gather together
 the broken pieces that remained over, that nothing
 13 be lost.—So they gathered them together, and
 laded twelve baskets with broken pieces that
 remained over from the five barley loaves unto them
 14 that had eaten. Therefore when they had all seen
 the sign that he wrought, they said, This is of a
 truth the prophet that cometh into the world.

15 Jesus therefore, perceiving that they were going
 to come and take him by force, to make him king,
 withdrew again to the mountain himself alone.

16 But when evening came, his disciples went down
 17 to the sea; and getting into a boat, they were going
 over the sea towards Capernaum. And darkness
 had now come on, and Jesus had not yet come unto
 18 them; and the sea was rising by reason of a strong
 19 wind that blew. So, when they had rowed about
 five and twenty, or thirty, furlongs, they beheld
 Jesus walking on the sea and drawing nigh to the
 20 boat; and they feared. But he saith to them, It
 21 is I, be not afraid.—They were willing therefore to
 take him into the boat; and straightway the boat
 was at the land whither they were going.

22 The next day, the multitudes that were standing
 at the other side of the sea found that there had
 been at that place no boat save one; ¹ and that
 Jesus had not gone into the boat with his disciples,
 23 but that his disciples had gone away alone; yet
 boats from Tiberias had come near the place where,
 after the Lord had given thanks, they had eaten
 24 the bread. Therefore, when the multitude saw that
 Jesus was not there, neither were his disciples, they
 themselves got into the boats, and went to Caper-
 25 naum, seeking Jesus. And when they had found
 him on the other side of the sea, they said to him,
 26 Rabbi, when camest thou hither?—Jesus answered
 them and said, Verily, verily, I say to you, ye seek
 me, not because ye saw signs, but because ye ate
 27 of the loaves and were satisfied. Work not for the

¹ Some MSS. add, 'that into which his disciples had gone.'

food that perisheth, but for the food that abideth
unto life eternal, which food the Son of man will
give you : for on him the Father hath set his seal,
even God.—They said therefore unto him, What 28
must we do, that we may work the works of God ?
—Jesus answered and said to them, This is the work 29
of God, that ye should believe on him whom he
sent.—They said therefore to him, What doest thou 30
then, as a sign, that we may see it, and believe
thee ? What workest thou ? Our forefathers ate 31
the manna in the wilderness, even as it is written,
‘ Bread out of heaven he gave them to eat.’—Jesus 32
therefore said to them, Verily, verily, I say to you,
it is not Moses that hath given¹ you the bread out
of heaven ; but my Father giveth you the bread
out of heaven, the true bread. For the bread of 33
God is that which cometh down out of heaven, and
giveth life to the world.—They said therefore unto 34
him, Sir,² evermore give us this bread.—Jesus said 35
to them, I am the bread of life ; he that cometh
unto me shall not hunger, and he that believeth on
me shall never thirst. But I said to you that ye 36
have even seen me, and believe not. All that which 37
the Father giveth me, will come unto me ; and him
that cometh unto me I will in no wise cast out ;
for I have come down from heaven, not that I may 38
do my own will, but the will of him that sent me.
Now this is the will of him that sent me, that of all 39
that which he hath given me I should lose nothing,
but should raise it up in the last day. For this is 40
the will of my Father, that every one that beholdeth
the Son and believeth on him should have life
eternal ; and I will raise³ him up in the last day.

The Jews therefore were murmuring about him, 41
because he said, ‘ I am the bread that came down
out of heaven.’ And they said, Is not this Jesus, 42
Joseph’s son, whose father and mother we know ?
how doth he now say, ‘ Out of heaven I have come
down ’ ?—Jesus answered and said to them, Mur- 43
mur not among yourselves. No one can come unto 44
me, unless the Father who sent me draw him ; and
I will raise him up in the last day. It is written in 45
the prophets, ‘ And they all shall be taught by God.’

¹ Some MSS., ‘ that gave.’ ² Or Lord (but cf. iv. 11).
³ Or eternal, and that I should raise.

Every one that hath heard from the Father, and
 46 hath learnt, cometh unto me. Not that any one
 hath seen the Father, except him that is from God ;
 47 he hath seen the Father. Verily, verily, I say to
 48 you, he that believeth hath life eternal. I am the
 49 bread of life. Your forefathers ate the manna in
 50 the wilderness, and they died. This is the bread
 that cometh down out of heaven, that one may eat
 51 thereof and not die. I am the bread, the living
 bread, which came down out of heaven ; if any one
 eat of this bread, he shall live for ever ; yea, and
 the bread that I will give is my flesh, for the life of
 the world.

52 The Jews therefore contended one with another,
 saying, How can this man give us his flesh to eat ?—
 53 Jesus therefore said to them, Verily, verily, I say to
 you, unless ye eat the flesh of the Son of man, and
 54 drink his blood, ye have no life in yourselves. He
 that feedeth on my flesh, and drinketh my blood,
 hath life eternal ; and I will raise him up at the
 55 last day. For my flesh is true food, and my blood
 56 is true drink. He that feedeth on my flesh, and
 drinketh my blood, abideth in me, and I abide in
 57 him. As the living Father sent me, and I live
 because of the Father ; so he that feedeth on me, he
 58 also shall live because of me. This is the bread that
 came down out of heaven ; not as the forefathers
 ate and died, he that feedeth on this bread shall live
 59 for ever.—These things he said in the synagogue, as
 he taught in Capernaum.

60 Many therefore of his disciples, when they heard
 it, said, This is a hard saying ; who can hear it ?—
 61 But Jesus, knowing in himself that his disciples
 were murmuring at this, said to them, Doth this
 62 cause you to stumble ? What then if ye should
 behold the Son of man ascending to where he was
 63 before ? The spirit is that which giveth life ; the
 flesh profiteth nothing ; the words that I have
 64 spoken to you are spirit and are life. But there are
 of you some that believe not.—For Jesus knew from
 the beginning who they were that believed not, and
 65 who it was that would betray him. And he said,
 This is why I have said to you that no one can come
 unto me, unless it hath been given him from the
 Father.

Thercupon many of his disciples went back, and
 no longer walked with him. Jesus therefore said to
 the twelve, Do you also wish to go away?—Simon
 Peter answered him. Lord, to whom shall we go?
 thou hast words of eternal life; and we have
 believed and perceive that thou art the Holy One of
 God.—Jesus answered them, Did not I choose you,
 the twelve? and of you one is a devil!—Now he
 was speaking of Judas, son of Simon Iscariot; for
 he it was that was going to betray him, one of the
 twelve.

And after these things Jesus walked in Galilee;
 for he would not walk in Judæa, because the Jews
 were seeking to kill him. Now the feast of the Jews,
 the feast of tabernacles, was at hand. His brothers
 therefore said unto him, Depart hence, and go into
 Judæa, that thy disciples also may behold thy
 works which thou doest. For no one doeth any-
 thing in secret, and seeketh that he himself may be
 known openly. If thou doest these things, manifest
 thyself to the world.—For even his brothers did not
 believe on him. Jesus therefore saith to them, My
 time hath not yet come; but your time is always
 ready. The world cannot hate you; but me it
 hateth, because I testify concerning it, that its
 works are evil. Go ye up to the feast; I am not
 yet going^a up to this feast, because my time hath
 not yet been fulfilled.—And having said these things
 to them, he remained in Galilee.

But when his brothers had gone up to the feast,
 then he also went up, not publicly, but as it were
 in secret. The Jews therefore sought him at the
 feast, and said, Where is he?—And there was much
 murmuring among the multitudes concerning him;
 some said, He is a good man;—others said, Nay,
 but he seduceth the multitude.—Yet no one spoke
 openly about him, for fear of the Jews.

But when it was now the middle of the feast,
 Jesus went up into the temple, and began to teach.
 The Jews therefore marvelled, saying, How cometh
 this man with his learning, never having been at
 school?—Jesus therefore answered them, and said,
 My teaching is not my own, but the teaching of him

^a Some MSS., 'that it.'

^a Some MSS. read, 'am not going.'

17 that sent me. If any one is willing to do his will,
 he will get to know as to the teaching, whether it
 18 is from God, or whether I speak from myself. He
 that speaketh from himself seeketh his own glory ;
 but he that seeketh the glory of him that sent him,
 he is true, and there is no unrighteousness in him.
 19 Did not Moses give you the law ? and not one of
 you carrieth out the law. Why do ye seek to kill
 20 me ?—The multitude answered, Thou hast a demon ;
 21 who is seeking to kill thee ?—Jesus answered and
 said to them, One work I did, and ye all marvel.
 22 This is why Moses hath given you circumcision—
 not that it is from Moses, but it is from the fathers—
 23 and why on a sabbath ye circumcise a male. If a
 male receiveth circumcision on a sabbath that the
 law of Moses may not be done away with, are ye
 bitter against me, because I made a man perfectly
 24 well on a sabbath ? Do not judge according to
 appearance, but judge with righteous judgement.
 25 Some therefore of the inhabitants of Jerusalem
 said, Is not this he whom they are seeking to kill ?
 26 and, lo, he is speaking openly ; and they say
 nothing to him ! Have the rulers¹ indeed come to
 27 know that this is the Christ ? Yet this man we
 know, whence he is ; but when the Christ cometh,
 28 no one knoweth whence he is.—Jesus therefore
 cried out in the temple, teaching and saying, Me ye
 know, and ye know also whence I am ; and I have
 not come of myself, but he that sent me is true,
 29 whom you know not. I know him ; because I am
 30 from him, and he sent me forth.—They sought
 therefore to seize him ; and no one laid his hand
 upon him ; because his hour had not yet come.
 31 But of the multitude many believed on him, and
 said, When the Christ shall come, will he do more
 32 signs than those that this man hath done ?—The
 Pharisees heard the multitude murmuring these
 things about him ; and the high priests and the
 33 Pharisees sent out officers to seize him. Jesus there-
 fore said, Yet a little while I am with you, and I go
 34 unto him that sent me. Ye will seek me, and will
 35 not find ; and where I am, you cannot come.—The
 Jews therefore said among themselves, Whither is
 this man going, that we shall not find him ? will he

¹ See note, S. Luke xxiii. 13.

go to the Dispersion¹ among the Greeks, and teach the Greeks? What words are these that he said, 36
'Ye will seek me, and will not find; and where I am, you cannot come'?

Now on the last day, the great day of the feast, 37
Jesus was standing, and he cried out, saying, If any one thirsteth, let him come unto me and drink. He 38
that believeth on me, from within him, even as the scripture said, there shall flow rivers of living water. —But this he spoke concerning the Spirit, which 39
they that believed on him would receive; for as yet there was no Spirit,² seeing that neither was Jesus yet glorified. Some of the multitude, there- 40
fore, hearing these words, said, This is of a truth the prophet—others said, This is the Christ—some 41
said, What! doth the Christ come out of Galilee. Did not the scripture say that the Christ cometh of 42
the seed of David, and from Bethlehem, the village where David lived?—So there arose a division in 43
the multitude because of him. And some of them 44
were wishing to seize him; but no one laid hands on him.

The officers therefore came unto the high priests 45
and Pharisees; and these said to them, Why did ye not bring him?—The officers answered, Never 46
did man speak as this man speaketh.—The Pharisees therefore answered them, Have you also been 47
seduced? hath any of the rulers³ believed on him? 48
or of the Pharisees? but this multitude that 49
knoweth not the law, they are accursed.—Nico- 50
demus, he that had come to him before, being one of them, saith unto them, Doth our law sentence a 51
man unless it first give him a hearing, and learn what he doeth?—They answered and said to him, 52
Art thou also of Galilee? search and see that out of Galilee ariseth no prophet.

And⁴ every one went to his own house; 53
but Jesus went to the Mount of the Olive trees. 8

¹ A technical term for the Jews living outside Palestine.
² Some MSS., 'the Holy Spirit had not yet been given.' ³ See note, S. Luke xxiii. 13. ⁴ The passage, vii. 53-viii. 11, is omitted in the Vatican, Sinaitic, and other MSS., and there are some variations in the MSS. that give it. This is no argument against the truth of the narrative. S. John, or a friend, may have added it in what would now be called a second edition.

2 But at daybreak he went again into the temple ;
 and all the people were coming unto him. And he
 3 sat down, and began to teach them. But the scribes
 and the Pharisees bring unto him a woman caught
 4 in adultery ; and setting her in the midst, they say
 to him, Master, this woman was caught committing
 5 adultery, in the very act. Now in the law Moses
 commanded us that such should be stoned ; what
 6 then dost thou say ?—But this they said, testing¹
 him, that they might have something whereof to
 accuse him. But Jesus stooping down wrote with
 7 his finger on the ground. But when they continued
 asking him, he lifted himself up, and said unto
 them, He of you that is without sin, let him be first
 8 to throw the stone at her.—And again he stooped
 down, and wrote on the ground. But they, hearing
 it, and their consciences convicting them, went out
 one by one, beginning at the older ones, even unto
 the last ; and Jesus was left alone with the woman
 10 standing in the midst. But Jesus lifting himself up
 and seeing no one but the woman, said to her,
 Woman, where are those thy accusers ? did no one
 11 condemn thee ?—And she said, No one, Lord.—
 And Jesus said to her, Neither do I condemn thee ;
 go thy way, and continue no longer in sin.

12 Jesus therefore spoke again to them, saying, I am
 the light of the world ; he that followeth me will
 not walk in the darkness, but will have the light of
 13 life.—The Pharisees therefore said to him, Thou art
 bearing witness about thyself ; thy witness is not
 14 true.—Jesus answered and said to them, Even if
 I bear witness about myself, my witness is true ;
 because I know whence I came and whither I go ; but
 15 you know not whence I came and whither I go. You
 16 judge according to the flesh ; I judge no one. But
 even if I should judge, my judgement is true ;
 because I am not alone, but there are I and he that
 17 sent me. And in your own law it is written that
 18 the witness of two men is true. I am the bearer of
 witness about myself ; and the Father who sent me
 19 beareth witness about me.—They said therefore to
 him, Where is thy father ?—Jesus answered, Ye
 know neither me, nor my Father ; if ye knew me,

¹ Tempting (A.V.) ; see note, S. Matthew iv. 1.

ye would know my Father also.—These words he 20
spoke in the treasury, while teaching in the temple ;
and no one seized him, because his hour had not
yet come.

He said therefore again to them, I am going away, 21
and ye will seek me, and in your sin ye will die ;
whither I go, you cannot come.—The Jews there- 22
fore said, Will he kill himself, that he saith, ' Whither
I go, you cannot come ' ?—And he said to them, 23
You are of the things below, I am of the things
above ; you are of this world, I am not of this
world. I said therefore to you that ye will die in 24
your sins ; for unless ye believe that I am,¹ ye will
die in your sins.—They said therefore to him, Who 25
art thou ?—Jesus said to them, I am that very
same which I also speak to you.² Many things 26
I have to say and to judge concerning you ; but he
that sent me is true, and the things that I heard
from him, these I speak unto the world.—They did 27
not understand that he was speaking to them about
the Father. Jesus therefore said, When ye have 28
lifted up the Son of man, then ye will know that
I am,¹ and that of myself I do nothing ; but that,
even as the Father taught me, these things I speak.
And he that sent me is with me, he hath not left 29
me alone ; because I do always the things that are
pleasing to him.—As he spoke these things, many 30
believed on him.

Jesus therefore said unto the Jews that had 31
believed him, If you abide in my word, ye are truly
my disciples ; and ye shall know the truth, and the 32
truth will set you free.—They answered unto him, 33
We are Abraham's seed, and have never yet been
in bondage to any one ; how sayest thou, ' Ye shall
be made free ' ?—Jesus answered them, Verily, 34
verily, I say to you, every one that committeth sin,
a bondman he is to sin. But a bondman abideth 35
not in the house for ever ; a son abideth for ever.
Therefore, if the Son shall set you free, ye will be 36
free indeed. I know that ye are Abraham's seed ; 37
yet ye seek to kill me, because my word maketh no

¹ Implying the self-existence of Divinity (same Greek as in 28, 58 ; xiii. 19. The A.V., except in 58, supplies *he*, meaning *the Christ*, though the context does not suggest it, as it does in iv. 26). See Exodus iii. 14. ² Or How is it that I even speak to you at all ?

38 way in you. The things that I have seen with the
 Father¹ I speak; therefore do ye also the things
 39 that ye have heard from the Father.—They
 answered and said to him, Abraham is our father.—
 Jesus saith to them, If ye are children of Abraham,
 40 do² the works of Abraham. But, as it is, ye are
 seeking to kill me, a man that hath spoken the truth
 to you, which I heard from God; this Abraham did
 41 not do. You are doing the works of your father.—
 They said to him, We indeed were not begotten
 from fornication; one father we have, even God.—
 42 Jesus said to them, If God were your Father, ye
 would love me; for from God I came forth and am
 come; for neither have I come of myself, but he
 43 sent me. Why do ye not understand my speech?
 44 it is because ye cannot listen to my word. You are
 of³ your father the devil, and the lusts of your
 father it is your will to do. He was a murderer from
 the beginning, and standeth not in the truth,
 because there is no truth in him. Whenever he
 speaketh a lie, he speaketh it out of his own; for
 45 a liar he is, and the father thereof. But as for me,
 46 because I say the truth, ye believe me not. Which
 of you convicteth me of sin? if I say truth, why
 47 do ye not believe me? He that is of God listeneth
 to the words of God; the reason why you do not
 48 listen is that ye are not of God.—The Jews an-
 swered and said to him, Say we not well that thou
 49 art a Samaritan, and hast a demon?—Jesus
 answered, I have no demon; but I honour my Father,
 50 and you dishonour me. But I indeed seek not my
 own glory; there is one that seeketh and judgeth.
 51 Verily, verily, I say to you, if any one keep my
 52 word, he will never see death.—The Jews said to
 him, Now we know that thou hast a demon.
 Abraham died, and the prophets died; and thou
 sayest, 'If any one keep my word, he will never
 53 taste of death.' Surely thou art not greater than
 Abraham our father, seeing that he died? and
 the prophets died; whom makest thou thyself?—

¹ Lit. at the side of the Father. ² Or ye do (indicative). ³ Lit.
 out of [vos ex patre diabolo estis (Vulgate)]; the phrase, which fre-
 quently occurs in S. John, denotes the power or source on which any
 one depends, by which he is prompted and governed, from which he
 derives his habits and liking, his character.

Jesus answered, If I glorify myself, my glory is 54
 nothing ; it is my Father that glorifieth me, He of
 whom you say ; ' He is our God ' ; and ye have not 55
 known him ; but I. I know him. And if I should
 say, ' I know him not,' I should be like you, a liar ;
 but I know him, and his word I keep. Abraham, 56
 your father, exulted in desire of seeing my day ;
 and he saw it, and was glad.—The Jews therefore 57
 said unto him, Thou art not yet fifty years old, and
 hast thou seen Abraham ?—Jesus said to them, 58
 Verily, verily, I say to you, before Abraham was
 born, I am.¹—They took up stones therefore to 59
 throw at him ; but Jesus was hidden, and went out
 of the temple.²

And, as he was passing by, he saw a man blind 9
 from birth. And his disciples asked him, saying, 2
 Rabbi, who sinned ? this man, or his parents, that
 he should be born blind ?—Jesus answered, Neither 3
 did this man sin, nor his parents ; but it was that
 the works of God should be made manifest in him.
 While it is day, we must work the works of him 4
 that sent me ; night cometh, when no one can
 work. Whosoever I am in the world, I am light 5
 to the world.—When he had thus spoken, he spat 6
 on the ground, and made clay with the spittle ; and
 he put the clay on the man's eyes,³ and said to him, 7
 Go, wash in the pool of Siloam ;—which is by inter-
 pretation, Sent. So he went away, and washed,
 and came seeing. The neighbours therefore and 8
 they that had seen him beforetime, that he was a
 beggar, said, Is not this he that used to sit and beg ?
 —Others said, This is he.—Others said, No, but he 9
 is like him.—The man said, I am he.—They said 10
 therefore to him, How then were thine eyes opened ?
 —He answered, The man that is called Jesus made 11
 clay, and anointed my eyes, and said to me, ' Go to
 Siloam, and wash ' ; so I went away and washed,
 and recovered my sight.—And they said to him, 12
 Where is he ?—He saith, I know not.

They bring him unto the Pharisees, the man that 13
 beforetime was blind. Now the day whereon Jesus 14
 made the clay and opened the man's eyes, was a

¹ See note to viii. 24. ² Some MSS. add, ' and going through the
 midst of them went his way, and so passed by.' ³ Some MSS., ' and
 he anointed the man's eyes with the clay.'

15 sabbath. In turn therefore the Pharisees also asked
 him how he recovered his sight. And he said to
 them, He put clay upon my eyes, and I washed,
 16 and see.—Some therefore of the Pharisees said,
 This man is not from God, seeing that he doth not
 keep the sabbath.—Others said, How can a man,
 that is a sinner, do such signs?—And there was a
 17 division among them. They say therefore to the
 blind man again, What dost thou thyself say of
 him, seeing that he opened thine eyes?—And he
 18 said, He is a prophet. The Jews therefore did not
 believe about him, that he had been blind and had
 recovered his sight, until they called the parents of
 19 the very man that had recovered his sight, and
 questioned them, saying, Is this your son, who you
 say was born blind? how then doth he now see?—
 20 His parents therefore answered and said, We know
 that this is our son, and that he was born blind;
 21 but how he now seeth we know not; or who opened
 his eyes, we indeed know not; ask him, he is of
 22 age; he shall speak for himself.—These things his
 parents said, because they feared the Jews; for
 the Jews had agreed already, that if any one should
 acknowledge him as Christ, he should be put out
 23 of the synagogue. This is why the man's parents
 24 said, He is of age, ask him. They called therefore
 a second time the man that had been blind, and
 said to him, Give glory to God; as for us, we know
 25 that this man is a sinner.—He therefore answered,
 Whether he is a sinner, I know not; one thing I
 26 know, that, whereas I was blind, now I see.—They
 said therefore to him, What did he to thee? How
 27 did he open thine eyes?—He answered them, I told
 you just now, and ye did not hearken; why would
 ye hear it again? would you also become his dis-
 28 ciples?—And they reviled him and said, Thou
 indeed art that man's disciple; but we, we are
 29 disciples of Moses. We know that God hath spoken
 to Moses; but as for this man, we know not whence
 30 he is.—The man answered and said to them, Why,
 herein is the marvel, that you know not whence he
 31 is, and yet he opened my eyes. We know that God
 doth not hear sinners; but if any one is a wor-
 shipper of God, and doeth his will, him he heareth.
 32 Since the world began, it was never heard that any

one opened the eyes of one born blind ; if this man 33
 were not from God, he could do nothing.—They 34
 answered and said to him, Thou ! thou wast alto-
 gether begotten in sins ; and dost thou teach us ?—
 And they put him forth.

Jesus heard that they had put him forth ; and 35
 he found him, and said, Dost thou believe on the
 Son of man ?¹—The man answered and said, And 36
 who is he, Lord, that I may believe on him ?—Jesus 37
 said to him, Thou hast seen him ; and also he that
 speaketh with thee is he.—And he said, Lord, I 38
 believe.—And he worshipped him. And Jesus said, 39
 For judgement I came into this world, that they that
 see not may see, and that they that see may become
 blind.—Some of the Pharisees, they that were with 40
 him, heard these things, and said to him, Are we
 also blind ?—Jesus said to them, If ye were blind, 41
 ye would have no sin ; but, as it is, ye say, ' We
 see ' ; your sin remaineth.

Verily, verily, I say to you, he that entereth not 10
 through the door into the sheepfold, but climbeth
 up some other way, he is a thief and a robber.
 But he that entereth through the door is shepherd 2
 to the sheep. To him the door-keeper openeth ; 3
 and the sheep hearken to his voice ; and his own
 sheep he calleth by name, and leadeth them out.
 When he hath put forth all his own, he goeth before 4
 them, and the sheep follow him ; because they know
 his voice. But a stranger they will not follow, but 5
 will flee from him ; because they know not the voice
 of strangers.—This proverb Jesus spoke to them ; 6
 but they understood not what things they were that
 he spoke to them.

Jesus therefore said further, Verily, verily, I say 7
 to you, I am the door of the sheep. All, as many as 8
 came before me, thieves they are and robbers ; but
 the sheep did not hearken to them. I am the door ; 9
 through me if any one go in, he shall be saved, and
 shall go in and go out, and shall find pasture. The 10
 thief cometh simply that he may steal and slay and
 destroy ; I came that they may have life and may
 have abundance. I am the good shepherd ; the 11
 good shepherd layeth down his life for the sheep.
 He that is a hireling, and not a shepherd, whose 12

¹ Some MSS., ' the Son of God.'

own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth and scattereth them; he doth so, because he is a hireling and careth not for the sheep. I am the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me and I know the Father; and my life I lay down for the sheep. And other sheep I have, which are not of this fold; those also I must lead, and to my voice they will hearken; and there shall come to be one flock, one shepherd. The reason why my Father loveth me, is that I lay down my life that I may take it again. No one took it away¹ from me, but I lay it down of myself. I have authority to lay it down, and I have authority to take it again;² this commandment I received from my Father.

There arose again a division among the Jews, because of these words. And many of them said, He hath a demon, and is mad; why do ye hearken to him?—Others said, These are not the sayings of one possessed by a demon; can a demon open blind men's eyes?

At that time there came the feast of the dedication, in Jerusalem; it was winter; and Jesus was walking in the temple, in Solomon's cloister. The Jews therefore came round about him and said to him, How long dost thou keep us in suspense? If thou art the Christ, tell us plainly.—Jesus answered them, I told you, and ye believe not; the works that I do in my Father's name, these testify of me; but you believe not, because ye are not of my sheep. My sheep hearken to my voice, and I know them, and they follow me; and I give them life eternal; and they shall never perish, neither shall any one snatch them out of my hand. That which my Father hath given me is greater than all else;³ and no one is able to snatch out of the Father's hand. I and the Father are one.⁴

The Jews again brought stones to stone him. Jesus answered them, Many good works I have shown you from the Father; for which of these

¹ Some MSS., 'taketh it away.'
at the Incarnation.

² He took it the first time.
³ Some MSS., 'My Father who hath given them to me is greater than all else.'
⁴ Lit. one being ('unum,' Vulgate).

works do ye stone me?—The Jews answered him, 33
 Not for a good work do we stone thee, but for blas-
 phemy; and because thou, being a man, makest
 thyself God.—Jesus answered them, Is it not 34
 written in your law, 'I said, ye are gods'? If it 35
 called them gods, unto whom the word of God came,
 (and the scripture cannot be done away with),¹ do 36
 you say of him whom the Father consecrated and
 sent forth into the world, 'Thou blasphemest,'
 because I said, 'I am Son of God'? If I do not the 37
 works of my Father, believe me not; but if I do 38
 them, though ye believe not me, believe the works,
 that ye may know and understand that the Father
 is in me and I am in the Father.—Therefore they 39
 sought again to seize him; and he went forth out
 of their hands.

And he went away again beyond the Jordan to 40
 the place where John had been baptizing at the
 first; and there he abode. And many came unto 41
 him; and they said, John indeed did no sign, but
 all things whatsoever John spoke of this man, true
 they were.—And many believed on him there. 42

Now there was a certain man sick, Lazarus of 11
 Bethany, from the village of Mary and her sister
 Martha. (The Mary that anointed the Lord with 2
 ointment and wiped his feet dry with her hair, was
 she whose brother Lazarus was sick.) The sisters 3
 therefore sent unto him, saying, Lord, behold, he
 whom thou lovest is sick.—But when Jesus heard 4
 it, he said, This sickness is not unto death, but for
 the glory of God, that the Son of God may be glorified
 thereby.—Now Jesus loved Martha, and her 5
 sister, and Lazarus. Therefore, when he heard that 6
 he was sick, he abode at the time two days in the
 place where he was; then, after this, he saith to 7
 the disciples, Let us go into Judæa again.—The 8
 disciples say to him, Rabbi, the Jews but now were
 seeking to stone thee; and goest thou thither
 again?—Jesus answered, Are there not twelve 9
 hours in the day? If any one walketh in the day,
 he stumbleth not, because he seeth the light of this
 world; but if any one walketh in the night, he 10
 stumbleth, because the light is not in him.—These 11

¹ Broken (A.V.), solvi (Vulgate). See v. 18; vii. 23.

things he spoke, and after this he saith to them, Lazarus, our friend, hath fallen asleep; but I go
 12 that I may awake him out of sleep.—The disciples
 therefore said to him, Lord, if he hath fallen asleep,
 13 he will be saved.—Now Jesus had spoken of his
 death; but they thought that he was speaking of
 14 the rest taken in sleep. Jesus therefore then said
 15 to them plainly, Lazarus is dead; and I am glad
 for your sakes that I was not there, to the intent
 that ye may believe; nevertheless, let us go unto
 16 him.—Thomas therefore (who is called Didymus¹),
 said to his fellow-disciples, Let us also go, that we
 may die with him.

17 So when Jesus came, he found that he had been
 18 in the tomb four days already. Now Bethany was
 19 near Jerusalem, about fifteen furlongs off. Now
 many of the Jews had come unto Martha and Mary,
 20 to console them concerning their brother. Martha
 therefore, when she heard that Jesus was coming,
 went to meet him; but Mary remained sitting
 21 in the house. Martha therefore said unto Jesus,
 Lord, if thou hadst been here, my brother had not
 22 died. And even now I know that whatsoever thou
 23 shalt ask of God, God will give thee.—Jesus saith to
 24 her, Thy brother shall rise.—Martha saith to him,
 I know that he will rise in the resurrection in the
 25 last day.—Jesus saith to her, I am the resurrection
 and the life; he that believeth on me shall live,
 26 though he die; and whosoever liveth and believeth
 27 on me shall never die; believest thou this?—She
 saith to him, Yea, Lord, I have learnt to believe
 that thou art the Christ, the Son of God, he that
 28 cometh into the world.—And having said this, she
 went away and called Mary her sister, saying
 29 secretly, The Master is here and calleth thee.—And
 she, when she heard, riseth quickly, and was going
 30 unto him. Now Jesus had not yet come into the
 village, but was still in the place where Martha had
 31 met him. The Jews therefore, that were with her
 in the house, and were consoling her, seeing Mary
 that she rose up quickly and went out, followed
 her, thinking that she was going to the tomb to
 32 wail there. Mary, therefore, when she came where
 Jesus was, seeing him, fell down at his feet, saying

to him, Lord, if thou hadst been here, my brother
 had not died.—Jesus therefore, when he saw her 33
 wailing, and the Jews wailing that came with her,
 was greatly moved in the spirit, and troubled him-
 self, and said, Where have ye laid him?—They say 34
 to him, Lord, come and see.—Jesus wept.¹ The 35, 36
 Jews therefore said, Behold, how dear he was to
 him!—But some of them said, Could not this man, 37
 who opened the blind man's eyes, have caused that
 this man also should not die?—Jesus therefore, 38
 again greatly moved within himself, cometh to the
 tomb. Now it was a cave, and a stone was lying
 upon it. Jesus saith, Lift the stone.—Martha, the 39
 sister of the dead man, saith to Jesus, Lord, by this
 time he stinketh; for it is now the fourth day.—
 Jesus saith to her, Did I not say to thee, If thou 40
 believe, thou shalt see the glory of God?—So they 41
 lifted the stone. But Jesus lifted his eyes upwards,
 and said, Father, I thank thee that thou hearest
 me. Yet I knew that thou hearest me always; but 42
 because of the multitude that stand around I said
 it, that they may believe that thou didst send me.—
 And having said this, he cried with a loud voice, 43
 Lazarus, come forth!—Forth came the dead man, 44
 bound feet and hands with grave-cloths; and his
 face was bound about with a napkin. Jesus saith
 to them, Loose him, and let him go.

Many therefore of the Jews, they that had come 45
 to Mary and had beheld what he did, believed on
 him. But some of them went away unto the 46
 Pharisees, and told them what things Jesus had
 done. The high priests therefore and the Pharisees 47
 gathered together a council, and said, What are we
 doing? seeing that this man doeth many signs. If 48
 we let him alone in this way, all will believe on him;
 and the Romans will come and take away both our
 place and our nation.—But a certain one of them, 49
 Caiaphas, being high priest that year, said to them,
 You know nothing at all, nor do ye consider that 50
 it is expedient for you that one man should die for
 the people, and that the whole nation perish not.—
 Now this he said, not from himself; but, being 51
 high priest that year, he prophesied that Jesus
 would die for the nation; and not for the nation 52

¹ Lit. shed tears.

only, but in order that he might also gather together into one the children of God that have been scattered abroad. So from that day forth they took counsel that they might kill him.

53 Jesus therefore no longer walked openly among the Jews, but went away thence into the country near the wilderness, to a city called Ephraim; and there he tarried with the disciples. Now the pass-over of the Jews was nigh; and many went up out of the country to Jerusalem before the passover, to purify themselves. They sought therefore for Jesus, and said one to another as they stood in the temple, What think ye? that he will not come to the feast? —Now the high priests and the Pharisees had given orders that, if any one knew where he was, he should report it, that they might seize him.

12 Jesus therefore, six days before the passover, went to Bethany, where Lazarus was, whom Jesus had raised from the dead. So they gave a supper there¹ in his honour; and Martha was serving, but Lazarus was one of them that sat¹ at table with him. Mary therefore took a pound of ointment of pure nard, very precious, and anointed the feet of Jesus, and with her hair wiped his feet dry; and the house was filled with the odour of the ointment. But Judas Iscariot, one of his disciples, who was about to betray him, saith, Why was not this ointment sold for three hundred shillings, and given to poor persons?—But he said this, not because he cared for the poor, but because he was a thief, and keeping the box used to pilfer what was put therein. Jesus therefore said, Let her alone, that she may keep it for the day of my burial; for the poor ye have always with you, but me ye have not always. The common people therefore of the Jews learnt that he was there; and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the high priests took counsel that they might kill Lazarus also, because by reason of him many of the Jews were going away and believing on Jesus.

12 The next day the common people that had come to the feast, hearing that Jesus was coming to

¹ Lit. reclined (and in some other places).

Jerusalem, took branches of the palm trees, and 13
 went forth to meet him; and they were shouting,

'Hosanna!

Blessed is he that cometh in the name of the
 Lord,

Even the king of Israel!'

But Jesus, finding a young ass, took his seat thereon, 14
 even as it is written,

'Fear not, daughter of Zion; 15

Behold, thy king cometh

Sitting on an ass's colt.'

These things the disciples understood not at first; 16
 but when Jesus was glorified, then they remembered
 that these things had been written regarding him,
 and that they had done these things to him. The 17
 multitude, therefore, that were with him when he
 called Lazarus out of the tomb and raised him from
 the dead, bore witness. And the reason why the 18
 multitude went to meet him was that they heard
 that he had done this sign. The Pharisees there- 19
 fore said among themselves, Ye see that ye do no
 good; behold, the world hath gone away after him.

Now there were certain Greeks among them that 20
 went up to worship at the feast; these men, there- 21
 fore, went up to Philip, who was of Bethsaida of
 Galilee, and began to ask him, saying, Sir, we would
 see Jesus.—Philip goeth and telleth Andrew; 22
 Andrew goeth, and Philip, and they tell Jesus. But 23
 Jesus answered them, saying, The hour hath come
 that the Son of man should be glorified. Verily, 24
 verily, I say to you, unless the grain of wheat fall
 into the ground and die, it abideth by itself alone;
 but if it die, it beareth much fruit. He that loveth 25
 his life loseth it; and he that hateth his life in this
 world shall keep it unto life eternal. If any one 26
 serve me, let him follow me; and where I am, there
 shall also my servant be; if any one serve me, him
 will the Father honour. Now hath my soul been 27
 troubled; and what am I to say? Father, bring
 me safe out of this hour. Nay, this is why I came
 unto this hour. Father, glorify thy name.—There 28
 came therefore a voice out of heaven, I both have
 glorified it, and will glorify it again.—The multitude 29
 therefore, that stood by and heard it, said that it
 had thundered; others said, An angel hath spoken

30 to him.—Jesus answered and said, Not for my sake
 31 hath this voice come, but for your sakes. Now is a
 judgement of this world; now will the prince of
 32 this world be cast out. And I, if I be lifted up out
 33 of the earth, will draw all men unto myself.—Now
 this he said, signifying by what manner of death he
 34 should die. The multitude therefore answered him,
 We have heard out of the law, that the Christ
 abideth for ever; and how dost thou say, 'The Son
 of man must be lifted up'? Who is this Son of
 35 man?—Jesus therefore said to them, Yet a little
 while the light is among you. Walk while ye have
 the light, that darkness may not overtake you;
 and he that walketh in the darkness knoweth not
 36 whither he goeth. While ye have the light, believe
 on the light, that ye may become sons of light.

These things Jesus spoke; and he departed and
 37 was hidden from them. But though he had done
 so many signs before them, they believed not on
 38 him; that the word of Isaiah the prophet might be
 fulfilled, which he spoke,

'Lord, who believed our report?

And to whom was the arm of the Lord
 revealed?'

39 This is why they could not believe, because Isaiah
 said further,

40 'He hath blinded their eyes, and he darkened
 their hearts,

That they should not see with their eyes,
 And perceive with their heart, and turn,
 And I should heal them.'

41 These things Isaiah said, because he saw his glory;
 42 and he spoke of him. Nevertheless even of the
 rulers¹ many believed on him; but because of the
 Pharisees they did not acknowledge it, lest they
 43 should be put out of the synagogue; for they loved
 the glory that is from men rather than the glory
 44 that is from God. But Jesus cried out and said, He
 that believeth on me, believeth not on me but on
 45 him that sent me. And he that beholdeth me,
 46 beholdeth him that sent me. I have come as light
 into the world, that whosoever believeth on me may
 47 not abide in the darkness. And if any one heareth
 my sayings, and keepeth them not, I do not myself

¹ See note to S. Luke xxiii. 13.

judge him ; for I came not that I might judge the
 world, but that I might save the world. He that 48
 rejecteth me, and receiveth not my sayings, hath
 one that judgeth him ; the word that I have spoken,
 the same will judge him in the last day ; because 49
 I have spoken not from myself ; but the Father who
 sent me, he hath given me a commandment, as to
 what I should say, and what I should speak. And 50
 I know that his commandment is life eternal ; there-
 fore the things that I speak, even as the Father hath
 said to me, so I speak.

Now, before the feast of the passover, Jesus, 13
 knowing that his hour had come that he should
 depart out of this world unto the Father, having
 loved his own that were in the world, loved them to
 the uttermost.¹ And during supper (the devil having 2
 already put it into the heart of Judas Iscariot,
 Simon's son, to betray him), Jesus—knowing that 3
 the Father had given him all things into his hands,
 and that from God he had come forth and unto God
 he was going—riseth from the supper and layeth 4
 aside his garments ; and taking a towel he girded
 himself. Then he poureth water unto the basin, and 5
 began to wash the disciples' feet, and to wipe them
 dry with the towel wherewith he was girded. So 6
 he cometh unto Simon Peter. He saith to him,
 Lord, dost thou wash my feet !—Jesus answered 7
 and said to him, What I do, thou knowest not now ;
 but thou shalt learn hereafter.—Peter saith to him, 8
 Thou shalt never wash my feet !—Jesus answered
 him, If I wash thee not, thou hast no portion with
 me.—Simon Peter saith to him, Lord, not my feet 9
 only, but also my hands and my head !—Jesus saith 10
 to him, He that hath been bathed needeth not to
 wash, except his feet,² but is altogether clean ; and
 you are clean, but not all.—For he knew who was 11
 his betrayer ; this was why he said, Ye are not all
 clean.

So when he had washed their feet, and had taken 12
 his garments, and had sat down again, he said to
 them, Know ye what I have done to you ? You 13
 call me, Master, and, Lord ; and ye say well ; for
 so I am. Therefore, if I have washed your feet, I, the 14

¹ Or unto the end. ² Some MSS. omit the three last words.

Lord and the Master, you also ought to wash one
 15 another's feet; for I have given you an example,
 that, even as I have done to you, you also should
 16 do. Verily, verily, I say to you, there is no bond-
 man greater than his lord, nor apostle¹ greater than
 17 he that sent him. If ye know these things, blessed
 18 are ye if ye do them. Not of you all am I speak-
 ing; I know whom I chose; but it was that the
 scripture may be fulfilled, 'He that feedeth on my
 19 bread lifted up his heel against me.' Henceforth
 I tell you before it cometh to pass, that, when it hath
 20 come to pass, ye may believe that I am.² Verily,
 verily, I say to you, he that receiveth whomsoever
 I send, receiveth me; and he that receiveth me,
 receiveth him that sent me.

21 When Jesus had said these things, he was
 troubled in the spirit, and testified and said, Verily,
 verily, I say to you, that one of you will betray me.
 22 —The disciples were looking one on another, doubt-
 23 ing of whom he spoke. There was at the table one
 of his disciples, the one that Jesus loved, reclining
 24 on Jesus' bosom. Simon Peter therefore beckoneth
 to him, and saith to him, Tell us who it is of whom
 25 he speaks.—He leaning back, as he was, on to
 26 Jesus' breast, saith to him, Lord, who is it?—Jesus
 therefore answereth, He it is, for whom I shall dip
 the morsel, and give it him.—So having dipped the
 morsel, he taketh and giveth it to Judas, son of
 27 Simon Iscariot. And, after the morsel, then Satan
 entered into him. Jesus therefore saith to him,
 28 What thou doest, hasten it on.—Now no one of
 those at the table knew with what intent he said
 29 this to him; for some thought, inasmuch as Judas
 kept the box, that Jesus said to him, 'Buy the
 things that we need for the feast'; or that he
 30 should give something to the poor. He then, having
 taken the morsel, went out straightway; now it
 was night.

31 Therefore, when he had gone out, Jesus saith,
 Now hath the Son of man been glorified, and God
 32 hath been glorified in him. If God hath been glori-
 fied in him,³ God will also glorify him in himself;

¹ Or messenger; but see the same titles in 2 Peter i. 1. ² See note to viii. 24. ³ Some MSS. omit the last seven words, reading, in him; 32 and God will glorify him in himself.

and straightway he will glorify him. Little children, yet a little while I am with you. Ye will seek me; and even as I said to the Jews, 'Whither I go, you cannot come,' so now I say to you. A new commandment I give you, that ye love one another; even as I have loved you, that you also love one another. By this all will perceive that ye are disciples of mine—if ye have love one to another.

Simon Peter saith to him, Lord, whither goest thou?—Jesus answered, Whither I go, thou canst not follow me now, but thou shalt follow later.—Peter saith to him, Lord, why cannot I follow thee even now? I will lay down my life for thee.—Jesus answereth, Wilt thou lay down thy life for me? Verily, verily, I say to thee, a cock will not crow until thou hast disowned me thrice.

Let not your heart be troubled; believe in God, believe also in me. In my Father's house are many abiding-places;¹ were it not so, I would have told you; because I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, you also may be. And whither I go, ye know the way.²—Thomas saith to him, Lord, we know not whither thou goest; how do we know the way?—Jesus saith to him, I am the way, and the truth, and the life; no one cometh unto the Father but through me. If ye had known me, ye would have known my Father also; henceforth ye know him, and have seen him.—Philip saith to him, Lord, show us the Father, and it sufficeth us.—Jesus saith to him, Have I been so long time with you, and dost not thou know me, Philip? he that hath seen me hath seen the Father; how sayest thou, 'Show us the Father'? Believest thou not that I am in the Father, and that the Father is in me? The words that I say to you, I speak not from myself; but the Father abiding in me doeth his works. Believe me, that I am in the Father, and that the Father is in me; or else believe me for the very works' sake. Verily, verily, I say to you, he that believeth on me, the works that I do he also shall do; and greater works than these he shall do.

¹ Mansions (A.V.). ² Some MSS., 'And whither I go ye know, and the way ye know.'

13 because I go unto the Father ; and whatsoever ye shall ask in my name, that I will do, that the Father
14 may be glorified in the Son. If ye shall ask me anything in my name, I will do it.

15 If ye love me, ye will keep my commandments ;
16 and I will request the Father, and he will give you
17 another advocate,¹ to be with you for ever, even the Spirit of truth ; whom the world cannot receive, because it beholdeth him not, neither knoweth him ; you know him, because he abideth with you and
18 will be in you. I will not leave you fatherless ;²
19 I am coming unto you. Yet a little while, and the world no longer beholdeth me, but you behold me ;
20 because I live, you also shall live. In that day you will know that I am in my Father and you are in
21 me and I am in you. He that hath my commandments, and keepeth them, he it is that loveth me ; but he that loveth me will be loved by my Father, and I will love him and will manifest myself unto him.

22 Judas (not Judas Iscariot) saith to him, Lord, and how cometh it that thou wilt manifest thyself
23 unto us, and not unto the world ?—Jesus answered and said to him, If any one loveth me, he will keep my word ; and my Father will love him, and we will come unto him, and make our abiding-place
24 with him. He that loveth me not, keepeth not my words ; and the word that ye hear is not mine, but
25 the word of the Father who sent me. These things I have spoken to you, while yet abiding with you.
26 But the advocate, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and will bring to your remembrance all things that
27 I have said to you. Peace I leave with you ; my peace I give unto you ; not as the world giveth, give I unto you. Let not your heart be troubled,
28 neither let it be afraid. Ye heard that I said to you, ' I go away and am coming unto you.' If ye loved me, ye would have rejoiced that I go unto the
29 Father ; because the Father is greater than I. And now I have told you before it come to pass ; that,
30 when it hath come to pass, ye may believe. No

¹ Greek, Paraclete (Comforter, A.V.). ² Or bereaved (*lit.* orphans) ; see xiii. 33, and S. James i. 27.

longer will I talk much with you, for the prince of the world cometh, and in me he hath nothing ; but 31
 it is that the world may know that I love the Father, and that, as the Father gave me commandment, even so I do. Arise ; let us go hence.

I am the vine, the true vine, and my Father is 15
 the husbandman. Every branch in me, not bearing 2
 fruit, he taketh it away ; and every branch bearing fruit, he cleanseth it, that it may bear more fruit. Already you are clean, because of the word that 3
 I have spoken unto you. Abide in me, I abiding in 4
 you. Even as the branch cannot bear fruit of itself, unless it abide in the vine ; so neither can you, unless ye abide in me. I am the vine, you are the branches. 5
 He that abideth in me, I also abiding in him, he beareth much fruit ; because apart from me ye can do nothing. If any one doth not abide in me he is 6
 cast out as the branch, and is withered ; and they¹ gather them together, and into the fire they cast them, and they are burnt. If ye abide in me, and 7
 my words abide in you, ask whatsoever ye will, and it shall come to pass for you. In this is my Father 8
 glorified, that ye may bear much fruit ; and ye shall become disciples of mine. Even as the Father hath 9
 loved me, I also have loved you ; abide in my love. If ye keep my commandments, ye will abide in my 10
 love ; even as I have kept my Father's commandments and abide in his love. These things I have 11
 spoken to you, that my joy may be in you, and that your joy may be fulfilled. My commandment is 12
 this, that ye love one another, even as I have loved you. Greater love hath no one than this, that one 13
 should lay down his life for his friends. You are 14
 my friends, if ye do that which I command you. No longer do I call you bondmen ; because the 15
 bondman knoweth not what his lord doeth. But you I have called friends ; because all things that I heard from my Father, I have made known unto you. You did not choose me, but I chose you and 16
 appointed you that you should go and bear fruit, and that your fruit should abide ; that whatsoever ye shall ask of the Father in my name, he may give

¹ The pronoun is here used impersonally, as the French 'on,' there being no reason for defining the gatherers ; cf. S. Luke xii. 20, and many other places

17 it you. These things I command you, that ye may
 18 love one another. If the world hateth you, know¹
 19 that it hath hated me before it hated you. If ye
 were of the world, the world would love its own;
 but because ye are not of the world, but I chose
 you out of the world, therefore the world hateth
 20 you. Remember the word that I said to you, There
 is no bondman greater than his lord. If they perse-
 cuted me, they will also persecute you; if they kept
 21 my word, they will keep yours also. But all these
 things they will do unto you for my name's sake,
 22 because they know not him that sent me. If I had
 not come and spoken to them, they would have no
 23 sin; but now they have no excuse for their sin. He
 24 that hateth me, hateth my Father also. If I had
 not done among them works such as no one else
 ever did, they would have no sin; but now they
 have both seen and hated both me and my Father.
 25 But it is that the word that is written in their law
 may be fulfilled, 'They hated me without a cause.'
 26 When the advocate hath come, whom I will send
 from the Father, even the Spirit of truth, who pro-
 ceedeth from the Father, he will bear witness of me;
 27 yea, you also bear witness, because ye have been
 with me from the beginning.
 16 These things I have spoken to you that ye may
 2 not be made to stumble. Out of the synagogues
 they will put you; yea, an hour cometh for every
 one that killeth you to think that he is offering
 3 service unto God. And these things they will do
 4 because they knew not the Father nor me. But these
 things I have spoken to you, that when the hour
 for them hath come, ye may remember them, that
 I told you. Yet these things I did not tell you from
 5 the beginning; because I was with you. But now
 I am going unto him that sent me; and not one
 6 of you asketh me 'Whither goest thou?' But
 because I have spoken these things to you, sorrow
 7 hath filled your hearts. Nevertheless, I tell you the
 truth; it is expedient for you that I go away;
 for if I go not away, the advocate will not come
 unto you; but if I depart, I will send him unto
 8 you. And he, when he hath come, will convict the
 world in respect of sin, and of righteousness, and of

¹ Or ye know.

judgement ; of sin, because they believe not on me ; 9
 of righteousness, because I go unto the Father, and 10
 ye behold me no longer ; of judgement, because the 11
 prince of this world hath been judged.

Many things yet I have to say to you, but ye 12
 cannot bear them now ; but, when he, the Spirit of 13
 truth, hath come, he will guide you into all the
 truth ; for he will not speak from himself, but
 whatsoever things he heareth he will speak, and he
 will declare to you the things to come. He will 14
 glorify me ; for he will take of what is mine, and
 will declare it to you. All things whatsoever the 15
 Father hath are mine ; this is why I said that he
 taketh of what is mine and will declare it to you.
 A little while, and no longer ye behold me ; and 16
 again, a little while, and ye shall see me.—Some of 17
 his disciples therefore said one to another, What is
 this that he saith to us, ' A little while, and ye be-
 hold me not ; and again, a little while, and ye shall
 see me,' and ' because I go to the Father ' ?—
 They said therefore, This little while that he saith, 18
 what is it ? we know not what he speaketh.—
 Jesus perceived that they were desirous to ask him, 19
 and he said to them, Is it of this that ye are
 inquiring one of another, my saying, ' A little while,
 and ye behold me not ; and again, a little while,
 and ye shall see me ' ? Verily, verily, I say to you, 20
 that you will weep and lament, whereas the world
 will rejoice ; you will be made to sorrow, but your
 sorrow shall turn into joy. A woman, when she is 21
 in travail, hath sorrow because her hour hath come ;
 but when she is delivered of the child, no longer
 doth she remember the anguish, for the joy that a
 man hath been born into the world. And you there- 22
 fore now have sorrow ; but I will see you again, and
 your heart will rejoice, and your joy no one taketh
 from you. And in that day ye will ask me nothing. 23
 Verily, verily, I say to you, if ye shall ask the Father
 for anything, he will give it you in my name.
 Hitherto ye have asked for nothing in my name ; 24
 ask, and ye shall receive, that your joy may be ful-
 filled.

These things I have spoken to you in proverbs ; 25
 there cometh an hour when I will no longer speak
 to you in proverbs, but will tell you plainly of the

- 26 Father. In that day ye shall ask in my name ; and
 I say not to you, that I will request the Father for
 27 you ; for of himself the Father loveth you, because
 you have loved me and have believed that from God
 28 I came out. I came out of the Father, and have
 come into the world ; again, I leave the world, and
 29 go unto the Father.—His disciples say, Lo, now
 30 thou speakest plainly, and sayest no proverb ; now
 we know that thou knowest all things and needest
 not that any one should ask thee ; herein we be-
 31 lieve that thou camest out from God.—Jesus an-
 32 swered them, Do ye now believe ? Behold, an hour
 cometh, yea, hath come, for you to be scattered,
 each to his home, and to leave me alone ; and
 33 I am not alone, because the Father is with me. These
 things I have spoken to you, that in me ye may
 have peace. In the world ye have tribulation ; but
 be of good cheer, I have overcome the world.
- 17 These things Jesus spoke ; and lifting up his eyes
 to heaven, he said, Father, the hour hath come ;
 2 glorify thy Son, that the Son may glorify thee, even
 as thou gavest him authority over all flesh, that
 whatsoever¹ thou hast given him, he should give to
 3 them life eternal. But the eternal life is this, that
 they may know thee the only true God, and him
 4 whom thou didst send, Jesus Christ. I indeed
 glorified thee on the earth, in accomplishing the
 5 work that thou hast given me to do. And now
 glorify thou me, Father, with² thine own self, with
 the glory that I had with² thee before the world
 6 was. I manifested thy name to the men that
 thou gavest me out of the world ; thine they were,
 and to me thou gavest them, and thy word they
 7 have kept. Now they know that all things whatso-
 8 ever thou hast given me are from thee ; for the
 words that thou gavest me I have given unto them ;
 and they received them, and knew of a truth that
 from thee I came out ; and they believed that
 9 thou didst send me. It is for them I am making
 request ; not for the world am I making it, but for
 them that thou hast given me ; because they are

¹ The Greek here is in the singular. Believers are given as an united whole. ² Apud (Vulgate), as in i. 39 ; viii. 38 ; xiv. 25, etc.; 'with,' i.e. in one's house, town, society.

thine. And all things that are mine are thine, and 10
 thine are mine ; and I have been glorified in them.
 And no longer am I in the world ; and these are in 11
 the world, and I am coming unto thee. Holy Father,
 keep them in thy name which thou hast given me,
 that they may be one¹ even as we are. While I was 12
 with them, I kept them in thy name which thou
 hast given me ; and I guarded them, and not one
 of them perished, except the son of perdition ; that
 the scripture might be fulfilled. But now I am 13
 coming unto Thee ; and these things I speak in the
 world, that they may have my joy fulfilled in them-
 selves. I have given them thy word, and the world 14
 hated them, because they are not of the world, even
 as I am not of the world. I request, not that thou 15
 wouldst take them out of the world, but that thou
 wouldst keep them out of the evil. Of the world 16
 they are not, even as I am not of the world. Con- 17
 secrate them in the truth ; thy word is truth.
 Even as thou didst send me into the world, so did 18
 I also send them into the world ; and for their sakes 19
 I consecrate myself, that they also may be conse-
 crated in truth. Yet not for these only do I make 20
 request, but for them also that believe on me
 through their word ; that they all may be one ;¹ 21
 even as thou, Father, in me, and I in thee ; that
 they also may be in us ; that the world may believe
 that thou didst send me. And the glory that thou 22
 hast given me I have given to them, that they may
 be one,¹ even as we are one ;¹ I in them, and thou 23
 in me, that they may be perfected into one ; that
 the world may know that thou didst send me, and
 didst love them, even as thou lovedst me. Father, 24
 that which² thou hast given me, I would that they
 also may be with me where I am, that they may
 behold my glory, which thou hast given me, because
 thou lovedst me before the foundation of the world.
 Righteous Father, the world indeed knew thee not ; 25
 but I knew thee, and these knew that thou didst
 send me ; and I made known to them thy name, 26
 and will make it known, that the love wherewith
 thou lovedst me may be in them, and I in them.

¹ *Lt.* one being (as in x, 30).
 as in verse 2.

² The Greek is in the singular,

- 18 Jesus after saying these words went forth with his disciples over the brook of the Cedars, where there was a garden, into which he entered, himself
 2 and his disciples. Now Judas also, his betrayer, knew the place; because Jesus often resorted
 3 thither with his disciples. Judas therefore, having received the band of soldiers, and officers from the high priests and from the Pharisees, goeth thither
 4 with lanterns and torches and weapons. Jesus therefore, knowing all the things that were coming upon him, went forth, and saith to them, Whom
 5 seek ye?—They answered him, Jesus the Nazarene.—He saith to them, I am he.—Now Judas also, his
 6 betrayer, was standing with them. Therefore when he said to them, 'I am he,' they drew back and fell
 7 to the ground. So he asked them again, Whom seek
 8 ye?—And they said, Jesus the Nazarene.—Jesus answered, I told you that I am he; therefore if it
 9 is I that ye seek, let these go their way—that the word that he had spoken might be fulfilled, 'Of them that thou hast given me, I lost not one.'
 10 Simon Peter therefore having a sword drew it and smote the high priest's bondman, and cut off his right ear. Now the bondman's name was Malchus.
 11 Jesus therefore said to Peter, Put up the sword into the sheath; the cup that the Father hath given me, shall I not drink it?
 12 So the soldiers and the commandant and the
 13 officers of the Jews took Jesus, and bound him, and led him unto Annas first; for he was father-in-law
 14 to Caiaphas, who was high priest that year. Now Caiaphas was he that counselled the Jews, that it was expedient that one man should die for the people.
 15 Now Simon Peter was following Jesus, and so was another disciple. But that disciple was known to the high priest, and went with Jesus into the high
 16 priest's court; but Peter was standing outside at the door. So the other disciple, the one known unto the high priest, went out and spoke to her that
 17 kept the door, and he brought Peter in. So the maidservant that kept the door saith to Peter, Art thou also one of this man's disciples?—He saith,
 18 I am not.—Now the bondmen and the officers had made a charcoal fire (because it was cold) and were

standing and warming themselves ; but Peter also was with them, standing and warming himself.

The high priest therefore asked Jesus about his 19 disciples and about his teaching. Jesus answered 20 him, As for me, I have spoken openly to the world, I always taught in synagogue and in the temple, where all the Jews come together ; and in secret I spoke nothing. Why dost thou ask me ? ask them 21 that have heard me, what I spoke to them ; behold, these know what I said.—Now when he had said 22 these things, one of the officers, who was standing by, struck Jesus with his hand, saying, Answerest thou the high priest so ?—Jesus answered him, If 23 I spoke evilly, bear witness of the evil ; but if well, why smitest thou me ?—Annas therefore sent him 24 bound unto Caiaphas the high priest.

But Simon Peter was standing and warming him- 25 self. So they said to him, Art thou also one of his disciples ?—He denied, and said, I am not.—One of 26 the high priest's bondmen, being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in the garden with him ?—Peter therefore denied 27 again ; and straightway a cock crew.

So they lead Jesus from Caiaphas's house into the 28 palace ;¹ now it was early ; and they themselves went not into the palace, that they might not be defiled, but might eat the passover. Pilate there- 29 fore went forth outside to them and saith, What accusation bring ye against this man ?—They 30 answered and said to him, Had not this man been doing evil,² we should not have delivered him to thee.—Pilate therefore said to them, Take him 31 yourselves, and judge him according to your own law.—The Jews said to him, It is not lawful for us to put any one to death—that the saying of Jesus 32 might be fulfilled, which he spoke, signifying by what manner of death he should die.

So Pilate went back into the palace, and called 33 Jesus, and said to him, Thou ! art thou the king of the Jews ?—Jesus answered, Of thyself sayest thou 34 this ? or did others tell it thee of me ?—Pilate 35 answered, Am I a Jew ? Thine own nation and the high priests delivered thee to me ; what hast thou

¹ *LW.* the prætorium (prætor's house). ² Some MSS., 'been an evil doer.'

- 36 done?—Jesus answered, My kingdom is not from this world; if my kingdom were from this world, my servants would contend, that I should not be delivered to the Jews; but, as it is, my kingdom
- 37 cometh not hence.—Pilate therefore saith to him, Thou art a king, then!—Jesus answered, Thou sayest that I am a king. I to this end have been born, and to this end have come into the world, that
- 38 I may bear witness to the truth; every one that is of¹ the truth, hearkeneth to my voice.—Pilate saith to him, What is truth?—And having said this, he went out again unto the Jews, and saith to them,
- 39 For my part, I find in him no crime; but ye have a custom that I should release unto you one at the passover; will ye therefore that I release unto you
- 40 the king of the Jews?—They shouted therefore again, saying, Not this man, but Barabbas!—Now Barabbas was a robber.
- 19 Thereupon Pilate took Jesus, and scourged him.
- 2 And the soldiers platted a crown of thorns, and put it on his head, and arrayed him in a purple cloak;
- 3 and they kept going unto him, and saying, Hail! thou king of the Jews!—And they were striking
- 4 him with their hands. And Pilate again came forth outside, and saith to the Jews, Behold, I bring him out to you, that ye may know that I find in him
- 5 no crime.—Jesus therefore came forth outside, wearing the crown of thorns and the purple cloak. And Pilate saith to them, Behold, the man!—
- 6 Therefore, when the high priests and the officers saw him, they shouted, saying, Crucify, crucify!—Pilate saith to them, Take him yourselves, and crucify him; for as for me I find in him no crime.—
- 7 The Jews answered him, We have a law, and according to that law he ought to die, because he made
- 8 himself Son of God.—Therefore, when Pilate heard
- 9 that saying, he feared the more; and he went back into the palace, and saith to Jesus, Whence art
- 10 thou?—But Jesus gave him no answer. Pilate therefore saith to him, Speakest thou not to me? knowest thou not that I have authority to release
- 11 thee, and have authority to crucify thee?—Jesus answered, Thou wouldst have no authority at all over me, had it not been given thee from above;

¹ See note to viii. 44.

therefore he that delivered me to thee hath greater sin.—Hereupon Pilate sought to release him; but 12 the Jews shouted, saying, If thou release this man, thou art no friend to Cæsar; every one that maketh himself a king setteth himself¹ against Cæsar.—Therefore, when Pilate heard these words, he 13 brought Jesus outside, and sat down on the judgment-seat at a place called the Pavement (but in Hebrew, Gabbatha). Now it was the Preparation 14 for the passover; it was about the sixth hour; and he saith to the Jews, Behold, your king!—They 15 therefore shouted, Away with him, away with him; crucify him!—Pilate saith to them, Shall I crucify your king?—The high priests answered, We have no king but Cæsar.—Thereupon he delivered him to 16 them to be crucified.

They took Jesus therefore with them; and he 17 went forth, bearing the cross for himself, unto the place called, The place of a skull (which in Hebrew is called Golgotha); where they crucified him, and with him two others, on each side one, but Jesus in the midst. And Pilate wrote a title also, and put 19 it on the cross; and there was written,

JESUS THE NAZARENE, THE KING OF THE JEWS. This title therefore many of the Jews read; for the 20 place where Jesus was crucified was near the city; and the writing was in Hebrew, in Latin, and in Greek. The high priests of the Jews said therefore 21 to Pilate, Write not, 'The king of the Jews'; but that he said, 'I am king of the Jews.'—Pilate 22 answered, What I have written, I have written.

The soldiers therefore, when they had crucified 23 Jesus, took his garments and made four parts, for each soldier a part; and also the coat. Now the coat was without seam, woven from the top throughout; they said therefore one to another, Let us not 24 rend it, but cast lots for it, whose it shall be—that the scripture might be fulfilled, 'They divided my garments among themselves, and upon my vesture they cast lots.' These things therefore the soldiers did.

Now there were standing by the cross of Jesus, 25 his mother, and his mother's sister, Mary the wife of Cleophas, and Mary the Magdalene. Jesus there- 26

¹ *Id.* speaketh.

fore, seeing his mother, and the disciple standing by, the one he loved, saith to his mother, Woman, behold, thy son!—Then he saith to the disciple, Behold, thy mother!—And from that hour the disciple took her to his home.

After this, knowing that all things have now been finished, Jesus, that the scripture might be accomplished,¹ saith, I thirst.—There was standing a vessel full of vinegar; so placing upon a hyssop-stem² a sponge full of the vinegar, they put it to his mouth. Therefore, when Jesus had received the vinegar, he said, It is finished—and bowing his head he gave up his spirit.

The Jews therefore, because it was the Preparation, that the bodies might not remain upon the cross on the sabbath (for that sabbath-day was a high day), asked Pilate that their legs might be broken and they taken away. The soldiers therefore came and broke the legs of the first, and of the other that was crucified with him; but when they came to Jesus, and saw that he was already dead, they broke not his legs; but one of the soldiers stabbed his side with a spear, and straightway there came out blood and water. And he that hath seen hath borne witness (and his witness is true, and he knoweth that he saith things that are true), that you also may believe. For these things came to pass, that the scripture might be fulfilled, 'A bone of him shall not be broken.'³ And, further, another scripture saith, 'They shall look on him whom they pierced.'

But after these things, Joseph of [Arimathæa (being a disciple of Jesus, but for fear of the Jews a secret one), asked Pilate that he might take away the body of Jesus; and Pilate gave him leave. He came therefore and took away his body. And Nicodemus also (who at the first came unto him by night) came, bringing a mixture⁴ of myrrh and aloes, about a hundred pounds. They took therefore the body of Jesus, and bound it in linen cloths with the spices, even as is usual with the

¹ Psalm lxxix. 21. ² Hyssop is perhaps the caper-plant, the stem of which, two or three feet long, would be sufficient for the purpose. In this case it is the same as the 'reed' of S. Matthew and S. Mark. ³ *Os non comminuetis ex eo* (Vulgate). ⁴ Some MSS., 'a roll.'

Jews in burying. Now in the place where he was crucified there was a garden, and in the garden a new tomb, wherein no one had yet been laid. So there, because of the Jews' Preparation (for the tomb was nigh at hand), they laid Jesus.

Now on the first day of the week cometh Mary the Magdalene early, while it is still dark, to the tomb, and seeth the stone, that it had been taken away out of the tomb. So she runneth, and cometh unto Simon Peter, and unto the other disciple, the one who was dear to Jesus; and she saith to them, They have taken away the Lord out of the tomb, and we know not where they have laid him.—Peter therefore went forth, and the other disciple, and they were going to the tomb. Now the two were running together; and the other disciple ran on before, faster than Peter, and came first to the tomb; and looking in he seeth lying there the linen cloths; yet he went not in. Simon Peter therefore also cometh, following him, and he went into the tomb; and he beholdeth the linen cloths, and the napkin that had been over his head, not lying with the linen cloths, but folded in a place by itself. Thereupon the other disciple also, who had come first to the tomb, went in; and he saw, and believed; for not even yet had they understood the scripture, that he must rise from the dead. The disciples therefore went back to their own homes.

But Mary was standing outside at the tomb, weeping; so, as she wept, she looked into the tomb, and she beholdeth two angels in white garments, sitting, one at the head and one at the feet, where the body of Jesus had lain. And they say to her, Woman, why weepest thou?—She saith to them, They have taken away my Lord, and I know not where they have laid him.—Having said this, she turned round, and beholdeth Jesus standing; and she knew not that it was Jesus. Jesus saith to her, Woman, why weepest thou? whom dost thou seek?—She, thinking that it was the gardener, saith to him, Sir, if thou didst bear him hence, tell me where thou hast laid him, and I will take him away.—Jesus saith to her, Mary!—Turning she saith to him in Hebrew, Rabbuni!—which is to say, Master!—Jesus saith to her, Hold me not; for I have not yet

ascended unto the Father; but go unto my brethren and say to them, I ascend unto him that is my Father and your Father and my God and
 18 your God.—Mary the Magdalene goeth and telleth the disciples, 'I have seen the Lord'; and that he had said these things to her.

19 Therefore, when it was evening on that day, the first day of the week, and the doors, where the disciples were, had been shut for fear of the Jews, Jesus came and stood in the midst, and saith to
 20 them, Peace be unto you!—And when he had said this, he showed them his hands and his side. Glad therefore were the disciples when they saw the Lord.
 21 Jesus therefore said to them again, Peace be unto you! even as the Father hath sent me forth, so send
 22 I you.—And when he had said this, he breathed on them, and saith to them, Receive the Holy Spirit;
 23 whose soever sins ye forgive, they have been forgiven to them; whose soever ye retain, they have been retained.

24 But Thomas, one of the twelve, who is called Didymus,¹ was not with them when Jesus came.
 25 The other disciples therefore said to him, We have seen the Lord.—But he said to them, Unless I see in his hands the print of the nails, and put my finger into the place² of the nails, and put my hand into his side, I will not believe.

26 And eight days afterwards his disciples were again within, and Thomas was with them. Jesus cometh, the doors having been shut, and stood in
 27 the midst, and said, Peace be unto you!—Afterwards he saith to Thomas, Bring hither thy finger, and see my hands; and bring thy hand, and put it into my side; and become, not faithless, but
 28 believing.—Thomas answered and said to him, My
 29 Lord and my God!—Jesus saith to him, Because thou hast seen me, hast thou believed? blessed are they that have not seen, and have believed.

30 Many other signs, therefore, Jesus did in the presence of the disciples, signs that have not been
 31 written in this book; but these have been written that ye may believe that Jesus is the Christ, the Son of God; and that, believing, ye may have life in his name.

¹ *Id.* Twin.

² Some MSS., 'print.'

After these things Jesus manifested himself again 21
 to the disciples, by the sea of Tiberias ; and this is
 how he manifested himself. There were together 2
 Simon Peter, and Thomas who is called Didymus,
 and Nathanael of Cana in Galilee, and the sons of
 Zebedee, and two other of his disciples. Simon 3
 Peter saith to them, I am going fishing.—They say
 to him, We also are coming with thee.—They went
 out, and got into the boat ; and that night they
 caught nothing. But when day was now breaking, 4
 Jesus came and stood on the beach ; the disciples
 however knew not that it was Jesus. Jesus there- 5
 fore said to them, Children, have ye anything
 besides bread ? ¹—They answered him, No.—And he 6
 said to them, Cast the net on the right side of the
 boat, and ye will find.—So they cast ; and no longer
 had they strength to draw it for the multitude of
 the fishes. That disciple therefore whom Jesus 7
 loved saith to Peter, It is the Lord !—Simon Peter
 therefore, hearing that it was the Lord, girded his
 outer garment about him (for he was stripped), and
 cast himself into the sea ; but the other disciples 8
 came in the small boat (for they were not far from
 the land, but about two hundred cubits off), drag-
 ging the net with the fishes. So, when they had 9
 landed, they see a charcoal fire set ready, and fish
 lying thereon, and bread. Jesus saith to them, 10
 Bring some of the fishes that ye caught just now.—
 Simon Peter went on board, and drew the net to 11
 land, full of large fishes, a hundred and fifty three ;
 and though there were so many, the net was not
 rent. Jesus saith to them, Come and breakfast.— 12
 Not one of the disciples durst inquire of him, Who
 art thou ? knowing that it was the Lord. Jesus 13
 cometh, and taketh the bread, and giveth to them,
 and the fish likewise. This is now the third time 14
 that Jesus was manifested to the disciples, after he
 was raised from the dead.

So when they had breakfasted, Jesus saith to 15
 Simon Peter, Simon, son of John, lovest thou me
 more than these do ? ²—He saith to him, Yea, Lord,
 thou knowest thou art dear to me.—He saith to
 him, Feed my lambs.—He saith to him again, a 16

¹ Have ye aught to eat ? (R.V.). *Let anything extra to eat, pulmentarium (Vulgate).* ² See S. Matthew xxvi. 33.

- second time, Simon, son of John, lovest thou me?—He saith to him, Yea, Lord, thou knowest thou art dear to me.—He saith to him, Tend my sheep.—
- 17 He saith to him, the third time, Simon, son of John, am I dear to thee?—Peter was grieved that he said to him, at the third time, Am I dear to thee? and he said to him, Lord, thou knowest all things; thou seest thou art dear to me—Jesus saith to him, Feed
- 18 my sheep. Verily, verily, I say to thee, when thou wast younger, thou didst gird thyself and didst walk whither thou wouldst; but when thou art old, thou wilt stretch forth thy hands, and another will gird thee and will take thee whither thou wouldst
- 19 not.—Now this he said, signifying by what manner of death he should glorify God. And having said
- 20 this, he saith to him, Follow me.—Peter, turning round, seeth following them the disciple that Jesus loved, who also leant back on his breast at the supper and said, Lord, who is he that betrayeth
- 21 thee? Peter therefore, seeing him, saith to Jesus,
- 22 Lord, and what of this man?—Jesus saith to him, If I will that he tarry while I am coming, what is it
- 23 to thee? follow thou me.—There went forth therefore this saying unto the brethren, that that disciple dieth not; yet Jesus did not say to him, that he dieth not, but, 'If I will that he tarry while I am coming, what is it to thee?'
- 24 This is the disciple that beareth witness of these things, and wrote these things; and we know that
- 25 his witness is true. But there are also many other things which Jesus did, such that, if they should be written one by one, I think that even the world itself would not have room for the books that would be written.

ACTS OF APOSTLES¹

[A.D. 80]

The first narrative that I composed, O Theophilus, had to do with all that Jesus began both to do and to teach, until the day in which he was taken up, after he had given commandment through the Holy Spirit to the apostles whom he had chosen; to whom he also presented himself alive, after he had suffered, by many proofs; appearing to them at times during forty days, and speaking the things that concern the kingdom of God. And, while in their company, he charged them not to depart from Jerusalem, but to wait for what was promised by the Father, Which promise ye heard from me; for John indeed baptized with water, but you shall be baptized in the Holy Spirit not many days hence.

So, when they had come together, they began to ask him, saying, Lord, dost thou at this time restore the kingdom for Israel?—He said unto them, It is not for you to know times or seasons that the Father hath set within his own authority; but ye shall receive power by the coming of the Holy Spirit upon you, and ye shall be witnesses of me in Jerusalem, and in all Judæa and Samaria, and unto the utmost part of the earth.—And having said these things, he was lifted up while they were looking; and a cloud withdrew him from their eyes. And while they were gazing into the heaven as he went, behold, two men were standing by them, in white apparel; who also said, Men of Galilee, why stand ye looking into the heaven? this Jesus, who hath been taken up from you into heaven, will come

¹ The title is correct, by the Greek—and by reason; the book does not contain *all the doings of the few apostles named*—and certainly *all the apostles* are not even named, except in a mere list.

in like manner as ye beheld him going into heaven.

- 12 - Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath-day's journey. And when they had come in, they went up into the upper chamber where they were staying; Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James, son of Alphæus, and Simon the Zealot, and
14 Judas, son of James. These all with one accord were keeping stedfastly to prayer with certain women, and Mary the mother of Jesus, and with his brothers.

- 15 And in these days Peter stood up in the midst of the brethren (and there was a number of persons met together, about a hundred and twenty); and
16 he said, Brethren, it was necessary that the scripture should be fulfilled which the Holy Spirit through the mouth of David spoke beforehand concerning Judas, who became guide to them that
17 took Jesus; for he had been numbered among us,
18 and was allotted his share in this ministry. (Now¹ this man acquired a field with the reward of his unrighteousness, and falling headlong he burst asunder
19 in the midst, and all his bowels gushed out; and it became known to all the dwellers in Jerusalem, so that the field was called in their own tongue
20 'Aceldama,' that is to say, 'Field of blood.' For it is written in a book of psalms,

'Let his habitation become desolate,
And let there be no one dwelling therein';

And,

'His overseership let some other take.')

- 21 Therefore of the men that were in our company all the time that the Lord Jesus came in and went out over us, beginning with John's baptism, unto the day that he was taken up from us, of these one must become a witness with us of his resurrection.
23 —And they put forward two, Joseph, called Barsabbas (who was also called Justus), and Matthias.
24 And they prayed and said, Thou, Lord, who knowest the hearts of all men, appoint² him whom thou hast

¹ Verses 18-20, author's parenthetical comment. ² Same word as in S. Luke x. x.

chosen, one of these two, to take the place in this 25
ministry and apostleship, from which Judas fell
away to go to his own place.—And they gave them 26
lots; and the lot fell upon Matthias, and he was
numbered with the eleven apostles.

And while the day of Pentecost was being fulfilled, 2
they were all together in one place; and there came 2
suddenly out of the heaven a sound as of a mighty
wind bearing onwards;¹ and it filled the whole
house where they were sitting; and there appeared 3
unto them tongues, as it were of fire, parting them-
selves; and it settled upon each of them; and they 4
were all filled with the Holy Spirit, and began to
speak in divers tongues, even as the Spirit was
giving them utterance.

Now there were dwelling in Jerusalem, Jews, 5
devout men from every nation of those under the
heaven. But when there came this voice, the mul- 6
titude came together, and were confounded, because
each heard them speaking in his own language. But 7
they were amazed and marvelled, saying, Behold,
are not all these that speak, Galilæans? and how 8
is it that we hear, each of us in his own language
wherein he was born? Parthians and Medes and 9
Elamites, and the dwellers in Mesopotamia, in
Judæa and Cappadocia, in Pontus and the province
of Asia,² in Phrygia and Pamphylia, in Egypt and 10
the parts of Libya about Cyrene, and the sojourners
from Rome, Jews and their converts,³ Cretans and 11
Arabians, we hear them speaking in our tongues the
mighty works of God.—And they were all amazed, 12
and were much perplexed, saying one to another,
What meaneth this?—But others mocking said, 13
They are filled with new wine.—But Peter, standing 14
up with the eleven, lifted up his voice and spoke
out to them;

Men of Judæa, and all ye that dwell in Jerusalem,
be this known unto you, and give ear to my words.
For these men are not drunken, as you suppose, 15

¹ Or rushing on. ² Asia in the N.T. denotes the Roman province of that name, which included the Western part of what is now called Asia Minor; Mysia, Phrygia, Lydia, and Caria, with adjacent islands, Ephesus being the capital. The words 'the province of' are not in the Greek, but are needed in the English to avoid error. ³ Or and proselytes.

- 16 seeing that it is the third hour of the day ; but this
is that which hath been spoken through the prophet
Joel ;
- 17 And it shall be in the last days, saith God,
I will pour out of my Spirit upon all flesh ;
And your sons and your daughters shall
prophesy,
And your young men shall see visions,
And your older men shall dream dreams ;
- 18 Yea, and upon my bondmen and upon my
bondwomen
In those days I will pour out of my Spirit,
And they shall prophesy ;
- 19 And I will give wonders in the heaven above,
And signs on the earth beneath,
Blood and fire and vapour of smoke ;
- 20 The sun shall be turned into darkness,
And the moon into blood,
Before the day of the Lord come, the great
and notable day ;
- 21 And it shall be that whosoever shall call on the
name of the Lord shall be saved.'
- 22 Men of Israel, hear these words ; Jesus the Naza-
rene, a man attested unto you from God by miracles
and wonders and signs, which God did through him
in the midst of you, even as ye yourselves know ;
- 23 him delivered up by the settled purpose and fore-
knowledge of God, ye by the hand of men without
- 24 law crucified and slew ; whom God raised, doing
away the pangs of death, because it was not possible
- 25 that he should be held by it. For David saith con-
cerning him ;
' I saw the Lord before my face continually,
Because he is at my right hand, that I may
not be moved ;
- 26 This is why my heart was glad, and my tongue
exulted ;
Moreover also my flesh will tabernacle in hope,
Because thou wilt not abandon my soul unto
- 27 Hades,
Neither wilt thou give thy Holy One to see
destruction ;
- 28 Thou madest known to me ways of life,
Thou wilt make me full of gladness in thy
presence.'

Brethren, I may say unto you freely of the patriarch 29
David, that he both died and was buried, and his
tomb is with us unto this day. Therefore, prophet 30
as he was, and knowing that God had sworn to him
with an oath that of the fruit of his loins one should
sit on his throne, he, foreseeing it, spoke of the 31
resurrection of the Christ, that neither was he abandoned
unto Hades, nor did his flesh see destruction.
This Jesus, God raised; whereof¹ we all are wit- 32
nesses. Therefore, exalted by the right hand of God, 33
and receiving from the Father what had been
promised, the Holy Spirit, he hath poured forth this,
which you both see and hear. For David did not 34
ascend into the heaven, but he saith himself,

'The Lord said to my Lord, Sit at my right
hand,

Until I make thine enemies a footstool under 35
thy feet.'

Therefore let every house² of Israel know assuredly 36
that God made him both Lord and Christ, this Jesus
whom you crucified.

Now, when they heard, they were pricked to the 37
heart, and said unto Peter and the rest of the
apostles, Brethren, what must we do?—But Peter 38
said unto them, Repent, and each of you be bap-
tized in the name of Jesus Christ unto remission of
your sins, and ye will receive the gift of the Holy
Spirit. For to you is the promise, and to your 39
children, and to all that are far off, as many as the
Lord our God shall call to himself.—And with many 40
other words he testified, and exhorted them, say-
ing, Save yourselves from this perverse generation.

Therefore, they that received his word were bap- 41
tized, and on that day there were added about three
thousand souls; and they were keeping stedfastly 42
to the teaching of the apostles and to the fellow-
ship, the breaking of the bread³ and the prayers.
And fear was coming upon every soul, and many 43
wonders and signs were coming to pass through the
apostles.⁴ And all that believed had all things in 44
common together, and from time to time they sold 45

¹ Or of whom. ² All the house (A.V.). ³ The Vulgate com-
bines the last two clauses thus, 'et communicatione fractionis
panis'; the 'fellowship' is manifested in the bread broken and
in the common prayers. ⁴ Some MSS. add, 'In Jerusalem, and
great fear was upon all.'

their possessions and goods, and distributed them
 46 among all, according as any one had need. And
 persevering daily with one accord in the temple,
 and breaking bread at home,¹ they took their food
 47 with gladness and simplicity of heart, praising God,
 and being in favour with all the people. And the
 Lord added together day by day those that were
 in the way of salvation.

3 Now Peter and John were going up into the
 2 temple for the hour of prayer, the ninth hour. And
 a certain man, who was lame from his mother's
 womb, was being carried, whom they laid daily at
 the door of the temple, the door called Beautiful,
 to ask alms from them that went into the temple ;
 3 and he, seeing Peter and John about to go into the
 temple, was begging that he might receive an alms.
 4 But Peter, gazing upon him, with John, said, Look
 5 on us.—And he gave heed to them, expecting to
 6 receive something from them. But Peter said,
 Silver and gold I have none ; but what I have,
 that I give thee ; in the name of Jesus Christ the
 7 Nazarene, walk.—And taking him by the right
 hand, he raised him up ; and immediately his feet
 8 and his ankle-bones were strengthened. And leap-
 ing up he stood, and began to walk, and went with
 them into the temple, walking and leaping, and
 9 praising God. And all the people saw him walking
 10 and praising God ; and they recognized him as the
 man that used to sit for alms at the Beautiful Gate
 of the temple ; and they were filled with wonder
 and amazement at what had happened unto him.

11 Now as he clung to Peter and John, all the people
 ran together unto them, at the cloister called
 12 Solomon's, greatly wondering. But when Peter
 saw it, he made answer unto the people, Men of
 Israel, why marvel ye at this ? or why gaze ye
 upon us, as if by any power or godliness of our own
 13 we had made him walk ? The God of Abraham and
 of Isaac and of Jacob, the God of our forefathers,
 hath glorified his servant Jesus ; whom you
 delivered up and disowned before the face of Pilate,
 14 when he had decided to let him go. But you dis-
 owned the holy and righteous one, and asked that

¹ Or in private houses.

a man, a murderer, should be granted to you ; but 15
 the captain of life ye killed, whom God raised from
 the dead ; whereof¹ we are witnesses. And by 16
 faith in his name, this man, whom ye behold and
 know, his name hath made strong ; yea, the faith
 that is through him hath given him this perfect
 soundness in the presence of you all. And now, 17
 brethren, I know that in ignorance ye acted, as did
 also your rulers.² But the things that God through 18
 the mouth of all the prophets had announced
 beforehand that his Christ should suffer, he thus ful-
 filled. Repent therefore, and turn back, that your 19
 sins may be blotted out, that so there may come
 seasons of refreshing from the face of the Lord,
 and that he may send the Christ who hath been 20
 appointed for you, even Jesus ; whom heaven must 21
 receive until the times of restoration of all things,
 times whereof God spoke through the mouth of his
 holy prophets that have been from of old. Moses 22
 indeed said, ' A prophet the Lord God will raise up
 to you from among your brethren, as he raised up
 me ; to him ye shall hearken in all things whatso-
 ever he shall speak unto you ; and it shall be that 23
 every soul that will not hearken to that prophet
 shall be utterly destroyed from among the people.'
 Yea, so said all the prophets, from Samuel and them 24
 that followed after, as many as spoke and
 announced these days. You are the sons of the 25
 prophets, and of the covenant that God made with
 your forefathers, saying unto Abraham, ' And in
 thy seed shall all the families of the earth be
 blessed.' To you, first, God, raising up his servant, 26
 sent him blessing you, in turning you away, each,
 from your iniquities.

Now while they were speaking unto the people, 4
 the priests³ and the captain of the temple and the
 Sadducees came upon them, being sore troubled 2
 that they were teaching the people and proclaim-
 ing in Jesus the resurrection from the dead. And 3
 they laid hands on them, and had them placed in
 custody until the morrow ; for it was already
 evening. But many of them that heard the word 4

¹ Or of whom.
 ' the high priests.'

² See note to S. Luke xxiii. 13.

³ Some MSS.,

became believers; and the number of the men increased to about five thousand.

5 But it came to pass on the morrow, that there were gathered together in Jerusalem their rulers¹
6 and elders and scribes, with Annas the high priest, and Caiaphas and John and Alexander, and as many
7 as were akin to the high priest. And when they had set them in the midst, they began to inquire, By
8 what power or in what name did you this?—Then Peter filled with the Holy Spirit said unto them,
9 Rulers of the people and elders! if we this day are examined as to a benefit done to an impotent man,
10 by whom it is he hath been saved; be it known to you all, and to all the people of Israel, that in the name of Jesus Christ the Nazarene, whom you crucified, whom God raised from the dead, even in this name doth this man stand here before you,
11 sound. He is the stone that was set at naught by you the builders, the stone that became the corner-stone. And in none other is our salvation; for there is none other name under heaven, that hath been given among men, wherein we must be saved.
12 But beholding the boldness of Peter and John, and finding that they were illiterate and common men, they began to marvel, and to recognize them
13 as having been with Jesus. And seeing the man that had been cured standing with them, they could
14 say nothing against them. But ordering them to go aside out of the council, they conferred one with
15 another, saying, What are we to do with these men? for that indeed a notable miracle² hath come to pass through them, is manifest to all that dwell
16 in Jerusalem; and we cannot deny it. But that it spread no farther among the people, let us sternly threaten them, that henceforth they speak to no
17 one about this name.—And summoning them, they charged them not to utter a word, nor to teach at
18 all about the name of Jesus. But Peter and John answered and said unto them, Whether it is right in the sight of God to hearken to you rather than
19 to God, judge ye; for, as to us, we cannot but
20 speak the things we have seen and heard.—But they, after further threatening them, let them go, finding no way of punishing them, because of the

¹ See note to S. Luke xxiii. 13.

² Or sign.

people, for all were glorifying God for what had come to pass ; for the man on whom this sign of healing had come to pass was more than forty years old. 22

But being let go, they went unto their own company, and reported all that the high priests and the elders had said unto them. But they, when they heard, lifted up their voices unto God with one accord, and said, Master, thou that didst make the heaven and the earth and the sea and all that is in them ; who through the Holy Spirit, through the mouth of our forefather David, thy servant, didst say,¹ 23 24 25

‘ Wherefore did Gentiles rage,
And peoples devise vain things ?

There came near the kings of the earth,
And the rulers were gathered together, 26

Against the Lord and against his anointed ’ ;²

for, of a truth, there were gathered together in this city against thy holy servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with Gentiles and tribes³ of Israel, to do whatsoever thy hand and counsel foreordained to come to pass ; and now, Lord, have regard to their threatenings, and grant to thy bondmen with all boldness to speak thy word, while thou stretchest forth thy hand for healing ; and that signs and wonders may come to pass through the name of thy holy servant Jesus.— And when they had prayed, the place wherein they were gathered together was shaken ; and they were all filled with the Holy Spirit and were speaking the word of God with boldness. 27 28 29 30 31

Now the community of them that believed were of one heart and soul ; and not one of them said that any of the things he possessed was his own ; but they had all things in common. And with great power the apostles were rendering their witness to the resurrection of the Lord Jesus ;⁴ and great grace was upon them all. For there was not any one in want among them ; for as many as were owners of lands or houses used to sell them, and 32 33 34

¹ The text here is uncertain. A.V. has, ‘ Who by the mouth of thy servant David didst say ’ (following a shorter, clearer, and probably the original text). ² Or Christ. ³ Lit. peoples. ⁴ Some MSS. add, ‘ Christ.’

- 35 bring the prices of what was sold, and lay them by the apostles' feet; and distribution was made to each, according as any one had need.
- 36 Now Joseph, who by the apostles was also called Barnabas (which is, being interpreted, Son of exhortation), a Levite, a man of Cyprus by birth,
- 37 having a field, sold it and brought the money and laid it at the apostles' feet.
- 5 But a certain man, Ananias by name, with
- 2 Sapphira his wife, sold a possession, and kept back part of the price, his wife also being aware of it; and he brought a certain part, and laid it by the
- 3 apostles' feet. But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Spirit and
- 4 to keep back part of the price of the land? While it remained, remained it not thine own? and when it was sold, was it not in thine own power? How was it thou didst conceive this thing in thy heart?
- 5 thou hast not lied unto men, but unto God.—And Ananias, as he heard these words, fell down and expired; and great fear came upon all that heard.
- 6 But the younger men arose and wrapped him round,
- 7 and carrying him out buried him. Now there was an interval of about three hours, and his wife, not
- 8 knowing what had happened, came in. And Peter answered unto her, Tell me, whether ye sold the land for so much.—And she said, Yes, for so much.
- 9 —But Peter said unto her, How was it that ye agreed to try the Spirit of the Lord? behold, the feet of them that buried thy husband are at the
- 10 door, and they will carry thee out.—And she fell down immediately at his feet, and expired; and the young men, coming in, found her dead; and carrying her out, they buried her beside her husband.
- 11 And great fear came upon the whole church, and upon all that heard these things.
- 12 Now by the hands of the apostles many signs and wonders were coming to pass among the people; and with one accord they used to meet¹ in Solomon's
- 13 cloister. But of the rest no one durst associate with
- 14 them; yet the people magnified them. But all the more there were gathering to them believers in the
- 15 Lord, multitudes both of men and of women; inso-

¹ 'Et tous s'assembloient' (De Genoude); *lit.* used to be.

much that they used to bring forth the sick even into the streets, and lay them on beds and couches, that at the least the shadow of Peter as he went by might overshadow some one of them. Nay, the multitude also from the cities round about Jerusalem used to come together, bringing sick folk, and any that were troubled by unclean spirits ; and these were every one cured. 16

But the high priest rose up, and all that held with him (it was the sect of the Sadducees) ; and they were filled with jealousy, and laid hands upon the apostles, and had them placed in public custody. But during the night an angel of the Lord opened the prison doors, and led them out, and said, Go, stand and speak in the temple to the people all the words of this Life.—And when they heard, they went into the temple, about daybreak, and began to teach. But the high priest came and his party, and they called the council together and all the senate of the children of Israel, and sent to the jail to have them brought. But the officers that went did not find them in the prison ; but they returned and reported, saying, The jail we found shut in all safety, and the keepers standing at the doors ; but on opening, we found no one within.—Now when the captain of the temple and the high priests heard these words, they were much perplexed about them, as to what this might come to. But one came and brought them word, Behold, the men that ye put into the prison are in the temple, standing and teaching the people.—Then the captain went off with the officers, and brought them, without violence ; for they were afraid of the people, lest they should be stoned. And having brought them, they set them before the council. And the high priest questioned them, saying, We strictly charged you not to teach about this name ; and, behold, ye have filled Jerusalem with your teaching, and intend to bring this man's blood upon us.—But Peter and the other apostles answered and said, God must be obeyed rather than men. The God of our forefathers raised Jesus, whom you slew, hanging him on a tree. Him God exalted with his right hand to be captain and saviour, to give repentance to Israel, and remission of sins. And we ourselves are wit- 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32

nesses of these sayings ; and so is the Holy Spirit whom God hath given¹ to them that obey him.

33 But they, when they heard, were cut to the heart,
34 and were minded to slay them. But there stood up one in the council, a Pharisee, Gamaliel by name, a teacher of the law, held in honour by all the people, and ordered that the men be put outside a little
35 while ; and he said unto the council, Men of Israel, take heed to yourselves concerning these men, what
36 ye are going to do. For, before these days, there rose up Theudas, giving himself out to be somebody ; and to him a number of men, about four hundred, joined themselves ; he was slain, and all, as many as listened to him, were dispersed and came
37 to nothing. After him rose up Judas the Galilæan, in the days of the registration, and drew away some of the people after him ; he also perished, and all, even as many as listened to him, were scattered
38 abroad. And now I say to you, Refrain from these men, and let them alone (for should this counsel
39 or this work be of men, it will be overthrown ; but if it is of God, ye will not be able to overthrow them) ; lest haply ye find yourselves fighting even
40 against God.—And they were persuaded by him, and after calling for the apostles and beating them, they charged them not to speak about the name of
41 Jesus, and let them go.—So they departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonour for the Name.
42 And they ceased not, in the temple and at home,² daily to teach and to preach the good tidings of Jesus the Christ.

6 But in these days, as the number of the disciples was increasing, there arose a murmuring of the Grecian Jews³ against the Hebrews, that their widows were overlooked in the daily ministration.
2 And the twelve called unto themselves the community of the disciples, and said, It is not fitting that we should forsake the word of God, and
3 minister at tables. But look out, brethren, from among yourselves seven men of good repute, full

¹ Some MSS., 'and God hath given the Holy Spirit.' ² Or in private houses. ³ Lit. Hellenists (Greek speaking, and therefore of foreign birth).

of the Spirit and of wisdom, and we will set them over this business ; but, as for us, we will keep steadfastly to prayer and to the ministry of the word.— And the saying pleased the whole community, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus of Antioch, a convert of the Jews ; ¹ and these they set before the apostles ; and they prayed and laid their hands on them.

And the word of the Lord spread, and the number of the disciples increased exceedingly in Jerusalem, and a great company of the priests were obedient to the faith.

Now Stephen, full of grace and power, was doing great wonders and signs among the people. But there arose some of them that belonged to the synagogue called the synagogue of the Freed-men and Cyrenians and Alexandrians, and some of the men of Cilicia and the province of Asia, ² disputing with Stephen. And they were not able to resist the wisdom and the Spirit by which he spoke. Then they suborned ³ men, who said, We have heard him speak blasphemous words about Moses and about God.—And they stirred up the people and the elders and the scribes, and set upon him and seized him, and led him into the council ; and they put forward false witnesses, who said, This man never ceaseth speaking words against the holy place and the law ; for we have heard him say that this Jesus the Nazarene will destroy this place, and will change the customs which Moses handed down to us.—And all that sat in the council, gazing upon him, saw his face as it had been the face of an angel. And the high priest said, Are these things so ?—But Stephen said ;

Brethren and fathers, hearken ; The God of the glory ⁴ appeared to our forefather Abraham, when he was in Mesopotamia (before he settled in Haran), and said unto him, ' Get thee out of the land that is thine and thy kindred's, and come into whatever land I shall show thee.' Then he came forth out of the land of the Chaldeans, and settled in Haran ;

¹ Or a proselyte. ² See note to ii. 9. ³ Or bribed. ⁴ The Shekinah, Exodus xxiv. 16, 17.

and thence, after his father died, God removed him
 5 into this land, wherein you now dwell. And he
 gave him no inheritance in it, no, not so much as
 to set his foot on ; and he promised to give it for a
 possession to him and to his seed after him, when
 6 as yet he had no child. But God spoke on this wise,
 that his seed should be aliens in a land not their
 own, and that they should be brought into bondage
 7 and oppressed, four hundred years. 'And the
 nation to which they shall be in bondage, I will
 judge,' said God, 'and afterwards they shall come
 8 forth, and shall serve me in this place.' And he
 gave him a covenant, even circumcision ; and so he
 begat Isaac, and circumcised him the eighth day ;
 and Isaac begat Jacob, and Jacob the twelve patri-
 9 archs. And the patriarchs, moved with envy, sold
 10 Joseph into Egypt ; and God was with him, and
 delivered him out of all his afflictions, and gave him
 grace and wisdom before Pharaoh king of Egypt ;
 and he made him governor over Egypt and all his
 11 household. Now there came a famine over all
 Egypt and Canaan, and great tribulation ; and our
 12 forefathers found no sustenance. But Jacob, hear-
 ing that there was corn, sent forth our forefathers
 13 into Egypt a first time. And at the second time
 Joseph made himself known to his brothers ; and
 14 Joseph's race became clear unto Pharaoh.¹ But
 Joseph sent out and called to him Jacob his father,
 and all his kindred, three score and fifteen souls.
 15 And Jacob went down into Egypt, and died, he and
 16 our forefathers ; and they were carried over into
 Shechem, and laid in the tomb that Abraham bought
 at a price, in silver, from the sons of Hamor in
 17 Shechem. But as the time of the promise that God
 had covenanted with Abraham drew nigh, the
 18 people grew and multiplied in Egypt, till there rose
 up a different king over Egypt, who knew nothing
 19 of Joseph.² This man dealt craftily with our race,
 and oppressed our forefathers, so as to have their
 babes cast out, to the end that they might not be
 20 preserved alive. At which time Moses was born,
 and was exceedingly beautiful ;³ and he was
 brought up for three months in his father's house ;

¹ Pharaoh is strictly a title, not a personal name. ² So rendered in Caxton's *Golden Legend*. ³ Or divinely fair ; *lit.* fair unto God.

but when he was cast out, Pharoah's daughter took 21
 him up, and reared him for herself as a son. And 22
 Moses was instructed in all the wisdom of the
 Egyptians, yet was mighty in his words and deeds.
 But when he was nearly forty years old, it came 23
 into his mind to visit his brethren, the sons of
 Israel. And seeing one of them suffer wrong, he 24
 defended him; and avenged him that was hard
 pressed, smiting the Egyptian. Now he thought 25
 that the brethren understood that by his hand
 God was giving them salvation; but they under-
 stood not. And the next day he appeared to 26
 them as they strove; and would have reconciled
 them, saying, 'Men, ye are brethren; wherefore do
 ye wrong to each other?' But he that was doing 27
 his neighbour wrong thrust him aside, saying, 'Who
 made thee ruler and judge over us? thou surely 28
 wouldst not kill me, as thou killedst the Egyptian
 yesterday?' But Moses fled at that saying; and 29
 became an alien in the land of Midian, where he
 begat two sons. And when forty years had been 30
 fulfilled, there appeared to him in the wilderness of
 Mount Sinai an angel in a flame of fire in a bush.
 But when Moses saw it, he wondered at the sight; 31
 but as he drew near to observe, there came the
 voice of the Lord, 'I am the God of thy forefathers, 32
 the God of Abraham, and of Isaac, and of Jacob.'
 But Moses trembled, and durst not look. And the 33
 Lord said to him, 'Loose the shoes from thy feet;
 for the place whereon thou standest is holy ground.
 I have seen, I have seen the affliction of my people 34
 that is in Egypt, and I have heard their groaning,
 and I have come down to deliver them. And now
 come, let me send thee into Egypt.' This Moses 35
 whom they disowned, saying, 'Who made thee
 ruler and judge?' him God hath sent to be both
 ruler and deliverer with the hand of the angel that
 appeared to him in the bush. He brought them 36
 out, working wonders and signs in the land of
 Egypt and in the Red Sea, and in the wilderness,
 forty years. This is the Moses that said to the sons 37
 of Israel, 'A prophet God will raise up to you out
 of your brethren, as he raised up me.' This is he 38
 that in the church in the wilderness had to do with
 the angel that spoke to him on Mount Sinai, and

with our forefathers ; who received living oracles
 39 to give to you ; to whom our forefathers would not
 be obedient, but thrust him aside, and turned in
 40 their hearts unto Egypt, saying to Aaron, ' Make
 us gods that shall go before us ; for as to this
 Moses, who brought us forth out of the land of
 Egypt, we know not what hath become of him.'
 41 And they made a calf in those days, and offered up
 sacrifice to the idol, and were rejoicing in the works
 42 of their own hands. But God turned and gave them
 up to serve the host of heaven, even as it is written
 in a book of the prophets,

' Did ye offer victims and sacrifices unto me .
 Forty years in the wilderness, O house of
 Israel ?

43 And ye took up the tabernacle of Moloch,
 And the star of the god Rompha,¹
 The figures that ye made to worship them ;
 And I will remove you beyond Babylon.'

44 Our forefathers had in the wilderness the tabernacle
 of the testimony, even as he appointed that spoke
 unto Moses to make it according to the figure that
 45 he had seen ; which tabernacle also our forefathers
 inherited and brought in with Joshua, while the
 Gentiles were in possession ; whom God drove out
 before the face of our forefathers, until the days of
 46 David, who found favour in the sight of God and
 asked that he might provide a tabernacle for the
 47 house² of Jacob. But Solomon built him a house.
 48 Yet not in houses made by hands doth the Highest
 dwell ; even as the prophet saith ;

49 ' The heaven is for me a throne,
 But the earth is a footstool under my feet ;
 What manner of house will ye build for me,
 saith the Lord ;

Or what is the place of my rest ?

50 Did not my hand make all these things ? '
 51 Stiffnecked and uncircumcised in hearts and ears !
 you ever resist the Holy Spirit ; as your forefathers
 52 did, so you do. Which of the prophets did not your
 forefathers persecute ? and they killed them that
 made announcement beforehand as to the coming
 of the Righteous One, of whom you have now
 53 become betrayers and murderers—you who received

¹ Some MSS., ' Rephan,' or ' Remphan.' ² Some MSS., ' God.'

the law as ordinances of angels, and kept it not!—

But, as they heard these things, they were cut to the heart, and gnashed on him with their teeth. But he, being full of the Holy Spirit, gazed into the heaven, and saw the glory of God, and Jesus standing at the right hand of God; and he said, Lo, I behold the heavens opened wide, and the Son of man standing at the right hand of God.—But they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord, and cast him forth out of the city, and proceeded to stone him; and the witnesses put off their garments at the feet of a young man called Saul. And they stoned Stephen, while he called upon the Lord and said, Lord Jesus, receive my spirit. And kneeling down he cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. And Saul was approving of his slaughter.¹

Now there arose on that day a great persecution against the church which was in Jerusalem; and all, except the apostles, were scattered abroad throughout the regions of Judæa and Samaria. And devout men took up Stephen, and made great lamentation over him. But Saul was making havoc of the church, entering house after house, and dragging out men and women was committing them to prison.

They therefore that were scattered abroad went about preaching the good tidings of the word. But Philip went down to the city of Samaria, and proclaimed to them the Christ. And the multitude with one accord gave heed to the things spoken by Philip, hearing him, and seeing the signs he was working. For out of many of them that had unclean spirits they came forth, crying with a loud voice; and many paralysed persons and lame were cured. And so there was much joy in that city.

But a certain man, Simon by name, had been before him in the city, practising sorcery, and astounding the Samaritan nation, saying that he himself was some great one; to whom they all gave

¹ *Lit.* taking off (as in *Macbeth*, l. vii. 20).

heed, from least to greatest, saying, This man is
 11 the power of God, the power called Great. Now
 they gave heed to him ; because for a long time he
 12 had astounded them with his sorceries. But when
 they believed Philip as he preached the good tidings
 concerning the kingdom of God and the name of
 Jesus Christ, they were baptized one after another,
 13 both men and women. And Simon also himself be-
 lieved ; and having been baptized he continued
 with Philip ; and beholding signs and mighty works
 taking place he was astounded.

14 But the apostles in Jerusalem, hearing that
 Samaria¹ had received the word of God, sent unto
 15 them Peter and John ; who, when they had come
 down, prayed for them that they might receive the
 16 Holy Spirit (for he had not yet fallen upon one of
 them ; they had simply been baptized into the
 17 name of the Lord Jesus). Then they proceeded to
 lay their hands on them ; and they received the
 18 Holy Spirit. But Simon, seeing that through the
 laying on of the apostles' hands the Spirit was
 19 being given, offered them money, saying, Give to
 me also this power, that on whomsoever I lay my
 20 hands, he may receive the Holy Spirit.—But Peter
 said unto him, Thy silver perish with thee, because
 thou thoughtest to acquire the gift of God by
 21 money. Thou hast neither portion nor lot in this
 matter ; for thy heart is not upright in the sight of
 22 God. Repent therefore of this thy wickedness, and
 pray the Lord, if haply the thought of thy heart
 23 shall be forgiven thee. For I see that thou art as
 24 gall of bitterness and a bond of iniquity.²—And
 Simon answered and said, Pray ye for me unto the
 Lord, that none of the things ye have spoken may
 come upon me.

25 So they, after solemnly testifying and speaking
 the word of the Lord, set out to return to Jeru-
 salem, and preached the good tidings to many vil-
 lages of the Samaritans.

26 But an angel of the Lord spoke unto Philip, say-
 ing, Arise, and go at noon along the way that goeth
 down from Jerusalem to Gaza.—This way is through
 27 the desert. And he arose and went ; and, behold,

¹ That is, the Samaritans. ² Or that thou art in the gall of
 bitterness and in the bond of iniquity (A.V.).

a man of Ethiopia, a eunuch, a high officer of Candace queen of the Ethiopians, who was in charge over all her treasure, who had gone to Jerusalem to worship, but was now returning and sitting in his chariot, and was reading the prophet Isaiah. And the Spirit said to Philip, Go near, and keep close to this chariot:—And Philip running up heard him reading Isaiah the prophet; and he said, Understandest thou what thou art reading?—And he said, How could I, unless some one should guide me?—And he besought Philip to get up and sit with him. Now the passage of the scripture that he was reading was this;

‘As a sheep to be slaughtered he was led;
And as a lamb dumb before its shearer,
So he openeth not his mouth;
In his humiliation his judgement was taken
away;

His generation who shall declare?

For his life is taken away from the earth.’

And the eunuch answered Philip and said, I pray thee, of whom doth the prophet say this? of himself? or of some other?—And Philip opened his mouth, and beginning at this scripture preached to him the good tidings of Jesus. Now as they went on the way, they came to some water; and the eunuch saith, See, here is water; what doth hinder my being baptized?—And he ordered that the chariot should stop; and they both went down into the water, both Philip and the eunuch; and he baptized him. But when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more; for he went on his way rejoicing. But Philip was found at Azotus, and passing through he preached the good tidings to all the cities, until he came to Caesarea.

But Saul, still breathing threatening and murder against the disciples of the Lord, went to the high priest, and asked him for letters to Damascus, unto the synagogues, so that if he should find any belonging to the Way, whether men or women, he

¹ Some authorities insert verse 37: ‘And Philip said, If thou believest with all thy heart, thou mayest; and he answered and said, I believe Jesus Christ to be the Son of God.’

3 might bring them in bonds to Jerusalem. But as
 he went, it came to pass that he was drawing nigh
 to Damascus, and suddenly there shone round about
 4 him a light out of the heavens ; and falling to the
 earth, he heard a voice saying to him, Saul, Saul,
 5 why persecutest thou me ?—And he said, Who art
 thou, Lord ?—And he said, I am Jesus, whom thou
 persecutest ; ¹ but rise and go into the city, and it
 7 shall be told thee what thou must do.—Now the
 men that journeyed with him were standing speech-
 less, hearing indeed the sound, but beholding no
 8 one. And Saul arose from the earth ; but when
 his eyes were opened, he could see² nothing ; and
 leading him by the hand, they brought him into
 9 Damascus. And he was three days without sight,
 and neither ate nor drank.

10 Now there was in Damascus a certain disciple
 named Ananias ; and the Lord said unto him in a
 vision, Ananias !—And he said, Behold, I am here,
 11 Lord.—And the Lord said unto him, Rise, and go
 along the street called Straight Street, and inquire
 in the house of Judas for one named Saul, of Tarsus ;
 12 for, behold, he prayeth ; and he hath seen a man
 named Ananias come in, and lay his hands on him,
 13 that he may recover his sight.—But Ananias an-
 swered, Lord, I have heard from many about this
 man, how much evil he hath done to thy saints at
 14 Jerusalem ; and here he hath authority from the
 high priests to bind³ all that call on thy name.—
 15 But the Lord said unto him, Go thy way ; for this
 man is a chosen vessel unto me, to hold up my name
 16 before Gentiles and kings, and sons of Israel ; for I
 myself will show him how much he must suffer for
 17 my name's sake.—And Ananias went his way, and
 entered into the house ; and laying his hands on
 him said, Brother Saul, the Lord, even Jesus, who
 appeared to thee in the way thou wast coming, hath
 sent me, that thou mayest recover thy sight, and be
 18 filled with the Holy Spirit.—And straightway there
 fell from his eyes as it were scales ; and he recovered
 19 his sight, and arose and was baptized. And he took
 food, and gained strength.

¹ Late authorities insert here, ' It is hard for thee to kick against the pricks. 6 And he, trembling and amazed, said, Lord, what wilt thou have me to do ? And the Lord said unto him, Rise and go. . . ' (See xxvi. 14.) ² Lit. was seeing.

Now for some days he joined the disciples that were at Damascus ; and straightway in the synagogues he began to preach Jesus, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that in Jerusalem made havoc of them that call upon this name, and had come hither with this intent, that he might take them in bonds unto the high priests ?—But Saul increased the more in strength, and confounded the Jews that dwelt in Damascus, proving that this is the Christ.

But when it was getting to be many days, the Jews took counsel together to kill him ; but their plot was made known to Saul. And also they watched the gates both day and night that they might kill him. But his disciples took him by night, and let him down through the wall, lowering him in a basket.

Now when he had come to Jerusalem, he made endeavours to join the disciples ; and they all were afraid of him, not believing that he was a disciple. But Barnabas took him, and brought him unto the apostles, and declared to them how on the way he had seen the Lord, and that he had spoken to him ; and how in Damascus he had spoken boldly in the name of Jesus. And he was with them, coming in and going out at Jerusalem, speaking boldly in the name of the Lord ; and he spoke and disputed with the Grecian Jews ; but they made attempts to kill him. But the brethren, getting to know it, took him down to Cæsarea, and sent him away to Tarsus.

Now the church throughout the whole of Judæa and Galilee and Samaria continued in peace, being built up ; and walking by the fear of the Lord and by the comfort of the Holy Spirit was multiplied.¹

But it came to pass that, as Peter was going throughout all parts, he went down also unto the saints that dwelt in Lydda. And he found there a certain man, Æneas by name, who had kept his bed eight years, having been paralysed. And Peter said to him, Æneas, Jesus Christ healeth thee ; arise, and make thine own bed.—And straightway he arose. And all that dwelt at Lydda and in the

¹ Some authorities have, ' Now the churches . . . were multiplied.'

Sharon saw him, as many as had turned to the Lord.¹

36 Now there was in Joppa a certain disciple named Tabitha (who by interpretation is called Dorcas) ; this woman was full of good works and almsdeeds
37 which she did. And it came to pass in those days that she fell sick and died ; and they washed her
38 and laid her in an upper chamber. And as Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men unto him, beseeching him,
39 Delay not to come through to us.—And Peter arose and went with them: And when he had come, they took him into the upper chamber ; and all the widows stood by him weeping, and showing coats and cloaks, whatever Dorcas used to make while she
40 was with them. But Peter, putting all the company out, and kneeling down, prayed ; and turning to the body he said, Tabitha, arise ! And she
41 opened her eyes ; and seeing Peter she sat up. And giving her his hand, he raised her ; and calling the
42 saints and the widows, he presented her alive. And it became known throughout all Joppa ; and many
43 believed on the Lord. And it came to pass, that he stayed many days in Joppa with one Simon, a tanner.

10 Now a certain man in Cæsarea, Cornelius by name, a centurion of the battalion called the
2 Italian, a pious man, and one that feared God with all his household, who gave much alms to the
3 people, and prayed to God continually, saw clearly in a vision, about the ninth hour of the day, an angel of the Lord come in unto him, and say to him,
4 Cornelius !—And he, gazing on him, was affrighted and said, What is it, Lord ?—And he said to him, Thy prayers and thine alms have gone up as a
5 memorial before God. And now send men to Joppa,
6 and fetch one Simon, who is also called Peter ; he is guest to one Simon a tanner, who hath a house
7 by the seaside.—Now when the angel that spoke to him had departed, he called two of the household servants, and a devout soldier, one of his constant
8 attendants ; and having told them the whole matter, he sent them to Joppa.

¹ And they turned to the Lord (A.V.).

Now on the morrow, as they were on their journey 9
and drew near the city, Peter went up on to the
housetop to pray, about the sixth hour; but he 10
became hungry and would have eaten; but while
they were making ready, he fell into a trance. And 11
he beholdeth the heaven standing open, and a cer-
tain vessel descending, like a great sheet, let down
upon the earth by four corners; and in it were all 12
kinds of fourfooted creatures, and creeping things
of the earth, and birds of the air. And there came 13
a voice unto him, Arise, Peter; slay and eat.—
But Peter said, Not so, Lord; for never have 14
I eaten anything¹ common¹ and unclean.—And there 15
came a voice again, a second time, unto him, What
God hath cleansed, call not thou common.¹—Now 16
this happened thrice, and straightway the vessel
was taken up into the heaven.

Now while Peter was much perplexed in himself 17
as to what the vision he had seen might mean, lo,
the men that had been sent by Cornelius, having
made inquiry for Simon's house, had come up to the
porch; and they called and began asking whether 18
Simon, who was also called Peter, was there as
guest. But while Peter was considering as to the 19
vision, the Spirit said, Behold, two² men seeking
thee. But arise, and go down, and depart with 20
them, nothing doubting; for it is I that have sent
them.—So Peter went down unto the men, and said, 21
Behold, I am he that ye seek; what is the reason
of your coming?—And they said, Cornelius, a cen- 22
turion, a righteous man, and one that feareth God,
and is of good repute among all the nation of the
Jews, was divinely warned by a holy angel to have
thee fetched to his house, and to hear words from
thee.—So he called them in, and entertained them. 23

But on the morrow he arose and went forth with
them; and certain of the brethren from Joppa
accompanied him. And on the morrow he³ entered 24
Cæsarea. Now Cornelius was expecting them, and
had called together his kinsmen and his intimate
friends. And when it came to pass that Peter 25
entered, Cornelius met him and fell down at his feet,
and worshipped him. But Peter raised him up, 26

¹ Or unholy. ² Some MSS., 'three' (including the soldier).
³ Some MSS., 'they.'

27 saying, Stand up; I myself also am a man.—And
 as he talked with him, he went in, and findeth many
 28 that had come together; and he said unto them,
 You know that it is unlawful for a man that is a
 Jew to associate with, or come near unto, one of
 another nation; yet to me God hath shown that
 I should not call any one common¹ or unclean.
 29 Wherefore also I came without gainsaying, when
 I was sent for; I ask, therefore, for what reason ye
 30 sent for me.—And Cornelius said, Four days ago,
 this very hour, I was in my house, making the
 prayer of the ninth hour; and, behold, a man in
 31 fine clothing stood before me, and saith, 'Cornelius,
 thy prayer hath been heard, and thine alms have
 32 been remembered in the sight of God. Send there-
 fore to Joppa, and call to thee Simon, who is also
 called Peter; he is staying as guest in the house of
 33 Simon a tanner, by the seaside.' Forthwith there-
 fore I sent unto thee; and thou hast done well in
 coming. Now therefore we are all present here in
 the sight of God, to hear all things that have been
 commanded thee by the Lord.
 34 But Peter opened his mouth and said, Of a truth
 I perceive that God is no respecter of persons;
 35 but in every nation he that feareth him, and
 36 worketh righteousness, is acceptable to him. The
 word that he sent to the sons of Israel, preaching
 good tidings of peace through Jesus Christ (he is
 37 Lord of all); you know the saying that was pub-
 lished throughout all Judæa, beginning as he did,
 from Galilee, after the baptism that John preached;
 38 even Jesus of Nazareth, how God anointed him
 with the Holy Spirit and with power; who went
 about doing good, and healing all that were op-
 39 pressed by the devil; for God was with him. And
 we are witnesses of all things that he did both in
 the country of the Jews and in Jerusalem; whom
 40 also they slew, hanging him on a tree. Him God
 raised on the third day, and gave him to be seen
 41 openly, not by all the people, but by witnesses,
 those chosen before by God, even by us, men who
 ate and drank with him after he had risen from the
 42 dead. And he charged us to preach to the people,
 and to testify solemnly that this is he that hath

¹ Or unholy.

been appointed by God to be judge of living and dead. To him all the prophets bear witness that 43
through his name every one that believeth on him
receiveth remission of sins.

While Peter was still speaking these words, the 44
Holy Spirit fell on all them that heard the word.
And those of the Circumcision that believed, as 45
many as had come with Peter, were amazed, that
on the Gentiles also the gift of the Holy Spirit had
been poured forth ; for they heard them speaking 46
in tongues and magnifying God. Then Peter an-
swered ; Can any one withhold the water, that 47
these should not be baptized, men who have
received the Holy Spirit as well as we ?—And he 48
directed that they should be baptized in the name
of Jesus Christ. Then they begged him to tarry
some days.

Now the apostles and the brethren throughout 11
Judæa heard that the Gentiles also had received
the word of God. But when Peter went up to Jeru- 2
salem, they that were of the Circumcision contended
with him, saying, Thou wentest in unto men un- 3
circumcised and didst eat with them. But Peter 4
began and set forth to them the matter in order,
saying, I was in the city of Joppa, at prayer ; and 5
in a trance I saw a vision, a certain vessel, descend-
ing, as it were a great sheet let down out of the
heaven by four corners, and it came even unto me ;
and gazing upon this I began to observe, and I saw 6
the fourfooted creatures of the earth, and the wild
beasts, and the creeping things, and the birds of the
air. And I heard a voice also saying to me, ' Arise, 7
Peter ; slay and eat.' But I said, ' Not so, Lord ; 8
for any thing common¹ or unclean hath never
entered my mouth.' But a voice answered a second 9
time² out of the heaven, ' What God hath cleansed,
call not thou common.'¹ Now this happened thrice, 10
and all were drawn up back into the heaven. And, 11
behold, forthwith three men came up to the house
wherein we were, having been sent from Cæsarea
unto me. And the Spirit bade me go with them, 12
making no distinction. And these six brethren also
went with me, and we entered the man's house ;

¹ Or unholy. ² The first voice was an answer to S. Peter's wonderment as to the vision.

13 and he told us how he had seen the angel stand in
his house and say, ' Send to Joppa, and fetch Simon,
14 who is also called Peter ; who will speak unto thee
words whereby thou shalt be saved, thou and all
15 thy house.' But when I had begun to speak,¹ the
Holy Spirit fell on them, even as on us at the
16 beginning. But I remembered the word of the Lord,
how he had said, ' John indeed baptized with water,
but you shall be baptized in the Holy Spirit.'
17 Therefore, if God gave to them, when they became
believers on the Lord Jesus Christ, the same gift as
he gave to us, who was I that I could withstand
18 God ?—And when they heard these things, they
held their peace, and glorified God, saying, Then to
the Gentiles also God hath given the repentance
that is unto life.

19 Now they that were scattered abroad by reason
of the tribulation that arose over Stephen, went
about as far as Phœnicia and Cyprus and Antioch,
20 speaking the word to none except to Jews only. But
some of them were men of Cyprus and Cyrene, men
who, when they had come to Antioch, began to
speak unto the Greeks² also, preaching the good
21 tidings of the Lord Jesus. And the hand of the
Lord was with them ; and a great number that
22 believed turned to the Lord. Now the report concern-
ing them came to the ears of the church that was in
Jerusalem ; and they sent forth Barnabas as far as
23 to Antioch ; who, when he had come and had seen
the grace of God, was glad, and exhorted them all
to cleave to the Lord with the purpose of their
24 heart ; for he was a good man, and full of the Holy
Spirit and of faith. And a great multitude was
25 added to the Lord. And he went forth to Tarsus
26 to seek for Saul ; and having found him he brought
him to Antioch. And it happened to them that
even for a whole year they were brought together
in the church, and taught a great multitude, and
that the disciples were first called Christians in
Antioch.

27 Now in those days there went down prophets from
28 Jerusalem unto Antioch. And one of them, named

¹ S. Peter (see x. 43-4) had intended to speak at greater length.
² Some MSS., ' Grecian Jews ' (as in vi. 2).

Agabus, stood up and signified through the Spirit that there would be a great famine throughout all the world; which came to pass in the days of Claudius.¹ And the disciples, each according to his ability, determined to send relief to the brethren dwelling in Judæa; which also they did, sending unto the elders² by the hands of Barnabas and Saul.

Now at that time Herod the king laid his hands on certain members of the church to maltreat them. And he killed James the brother of John with the sword. And seeing that it pleased the Jews, he proceeded to seize Peter also; those were the days of the unleavened bread. And when he had apprehended him, he had him put into prison, committing the custody of him to four guards of soldiers, four in each guard; intending to bring him forth to the people after the passover. Peter therefore was kept in the prison; but prayer was made fervently by the church unto God concerning him. Now when Herod was about to bring him forth, that night Peter was sleeping bound with two chains between two soldiers; and guards before the door were keeping the prison. And, lo, an angel of the Lord came and stood by him, and a light shone in the building; and he smote Peter on the side, and awoke him, saying, Arise quickly.—And the chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals.—And he did so. And he saith to him, Throw thy cloak round thee, and follow me.—And he went out, and followed, and knew not that what the angel was doing was real fact, but thought he saw a vision. And when they had passed a first and a second guard, they came to the iron gate that leadeth into the city; and this opened to them of its own accord;³ and they went out and passed on through one street; and straightway the angel departed from him. And when Peter had come to himself, he said, Now I know of a surety that the Lord hath sent forth his angel and delivered me out of the hand of Herod and from all that the Jewish people were expecting.

¹ Roman Emperor, A.D. 41-54. ² See note to S. Matthew xvi, 21. This is the first use of the word for one holding office in the Christian Church. ³ *Lit.* automatically.

- 12 And when he understood it, he went to the house of Mary, the mother of John (who was also called Mark); where many were gathered together and
13 praying. And when he knocked at the door of the porch, a maidservant, named Rhoda, came near to
14 answer; and recognizing Peter's voice, for joy she did not open the porch, but ran in and told them
15 that Peter was standing before the porch. But they said unto her, Thou art mad. But she stoutly maintained that it was even so. But they said, It is his
16 angel. But Peter continued knocking; and when they had opened, they saw him, and were amazed.
17 But, waving to them with his hand to keep silence, he declared to them how the Lord had brought him forth out of the prison; and he said, Tell these things to James and to the brethren. And he
18 departed and went to another place. Now when day came, there was no small stir among the soldiers as
19 to what had become of Peter. But when Herod had sought for him, and had not found him, he examined the guards and ordered that they should be put to death;¹ and having gone down from Judæa to Cæsarea, there he tarried.
- 20 Now Herod was highly displeased with the men of Tyre and Sidon; but with one accord they went unto him, and having won over Blastus the king's chamberlain, they sued for peace, because their
21 country was supplied from the king's country. And on a set day Herod, having put on royal apparel, sat down upon the judgement-seat, and began to
22 harangue them; but the populace² kept shouting,
23 The voice of a god, and not of a man! But immediately an angel of the Lord smote him, because he gave not God the glory; and he was eaten by
24 worms, and expired. But the word of the Lord³ spread and abounded.
- 25 Now Barnabas and Saul returned from⁴ Jerusalem, when they had fulfilled their ministry; and they took with them John (who was also called Mark).
- 13 Now there were in Antioch, with the church of that time, prophets and teachers; Barnabas, and Simeon (who was called Niger), and Lucius the

¹ *Lit.* should be led away (euphemism). ² *Lit.* demos (only occurs in Acts). ³ Some MSS., 'word of God.' ⁴ Some MSS., 'to.'

Cyrenian, and Manaen (an intimate friend¹ of Herod the tetrarch), and Saul. But as they were ministering to the Lord, and fasting, the Holy Spirit said, Come, set apart for me Barnabas and Saul for the work whereunto I have called them. Then having fasted and prayed and laid their hands on them, they dismissed them.

So they, sent forth by the Holy Spirit, went down to Seleucia; and thence they sailed to Cyprus; and having arrived at Salamis, they began to proclaim the word of God in the synagogue of the Jews; and they had also John for assistant. But when they had gone through the whole island unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus, who was with the proconsul, Sergius Paulus, a man of discernment. The same called to him Barnabas and Saul, and sought to hear the word of God. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the proconsul from the faith. But Saul (who is also called Paul), filled with the Holy Spirit, gazed upon him, and said, Full of all subtilty and all villainy, son of the devil, enemy of all righteousness, wilt thou not cease to pervert the straight ways of the Lord? and now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun until a certain time.² And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Then the proconsul, seeing what had happened, believed, being astonished at the teaching of the Lord.

Now Paul and his company putting to sea from Paphos came to Perga in Pamphylia; but John withdrew from them and returned to Jerusalem. But they, passing through from Perga, came to Antioch of Pisidia, and went into the synagogue on the sabbath-day, and sat down. And after the reading of the law and the prophets, the wardens of the synagogue sent unto them, saying, Brethren, if ye have any word of exhortation for the people, say on. And Paul stood up, and waving with his hand said;

Men of Israel, and ye that fear God, hearken. The God of this people Israel made choice of our

¹ Foster-brother (R.V.).

² For a season (A.V.).

forefathers, and exalted the people when they were
 aliens in the land of Egypt, and with a high arm he
 18 brought them forth out of it; and for about the
 time of forty years he bore patiently with¹ them in
 19 the wilderness; and after overthrowing seven
 nations in the land of Canaan, he gave their land
 for an inheritance, in about four hundred and fifty
 20 years.² And after these things, he gave them judges
 21 till Samuel was prophet. And afterwards they
 asked for a king; and God gave them Saul, son of
 Kish, a man of the tribe of Benjamin, for forty
 22 years. And when he had removed him, he raised
 up to them David to be their king; to whom also
 he testified, saying, 'I have found David the son of
 Jesse, a man according to my own heart, who will
 23 do all that I will.' Of this man's seed, God, accord-
 ing to promise, hath brought unto Israel a Saviour,
 24 Jesus; John having first preached, before his
 coming, a baptism of repentance to all the people
 25 of Israel. But as John was fulfilling his course, he
 said, 'What think ye that I am? I am not he;
 but, behold, there cometh one after me the shoes
 26 of whose feet I am not worthy to untie.' Brethren,
 sons of the race of Abraham, and those among you
 that fear God, to us was the word of this salvation
 27 sent forth. For they that dwell in Jerusalem, and
 their rulers,³ because they knew him not, nor yet
 the utterances of the prophets, which are read every
 28 sabbath, by giving sentence fulfilled them; and
 though they found no crime deserving death, they
 29 asked Pilate that he should be slain. And when
 they had finished all things that had been written
 of him, they took him down from the tree, and laid
 30 him in a tomb. But God raised him from the dead;
 31 and he was seen some days longer by them that had
 gone up with him from Galilee to Jerusalem, men
 32 who are now witnesses of him unto the people. And
 we preach to you good tidings of the promise made
 33 unto our forefathers, that God hath completely ful-
 filled it to our children,⁴ in raising Jesus; as also
 it is written in the second psalm, 'Thou art my son,
 34 I this day have begotten thee.' And as to his

¹ Some MSS., 'he nourished.' ² i.e. it took 450 years (Moses to David) to complete the conquest. ³ See note, S. Luke xxiii. 13.
⁴ Some MSS., 'to us their children.'

raising him from the dead, now no more to return
to destruction, he hath said thus, ' I will give you
the holy, the sure, blessings of David.' Wherefore 35
it saith also in another psalm, ' Thou wilt not give
thy Holy One to see destruction.' For David, after 36
he had in his own generation served the counsel of
God, fell asleep, and was gathered unto his fore-
fathers, and saw destruction; but he whom God 37
raised, saw no destruction. Be it known unto you 38
therefore, brethren, that through him is proclaimed
to you remission of sins; and of all things that, 39
under the law of Moses, ye could not be acquitted¹
of, in him every-one that believeth is acquitted.¹
Beware, therefore, lest that come upon you which 40
is spoken in the prophets;

' Behold, ye despisers, and wonder, and vanish 41
away;

For I work a work in your days,

A work which ye will not believe, though one
should declare it to you.'—

Now as they went out, the people begged that these 42
words might be spoken to them the next sabbath.
But when the congregation was broken up, many 43
of the Jews and of their devout converts² followed
Paul and Barnabas; who, speaking to them, urged
them to cleave to the grace of God.

Now on the following sabbath almost the whole 44
city was gathered together to hear the word of God.
But when the Jews saw the multitudes, they were 45
filled with jealousy, and kept contradicting the
things that were spoken by Paul, and blaspheming.
And Paul and Barnabas spoke out boldly, and said, 46
It was necessary that the word of God should first
be spoken to you; seeing that ye thrust it from
you, and judge yourselves unworthy of the eternal
life, lo, we turn to the Gentiles. For thus the Lord 47
hath commanded us,

' I have set thee for a light to the Gentiles,
That thou shouldst be for salvation unto the
end of the earth.'—

Now the Gentiles, as they heard, were glad and 48
glorified the word of the Lord;³ and as many as
had been appointed unto life eternal believed. And 49

¹ Or pronounced righteous.

² Or the devout proselytes.

³ Some MSS., ' of God.'

the word of the Lord was carried throughout all the
 50 region. But the Jews incited the devout women of
 rank and the chief men of the city, and stirred up a
 persecution against Paul and Barnabas, and drove
 51 them from their district. But they shaking off the
 dust of their feet against them went to Iconium.
 And the disciples were filling with joy and with the
 Holy Spirit.

14 Now it came to pass in Iconium that they went
 together into the synagogue of the Jews, and so
 spoke that a great multitude both of Jews and of
 2 Greeks believed. But the Jews that were dis-
 obedient stirred up the souls of the Gentiles and
 3 embittered them against the brethren. A long
 time therefore they tarried, speaking boldly of the
 Lord, who testified to the word of his grace, grant-
 ing signs and wonders to come to pass by their
 4 hands. But the multitude of the city were divided ;
 and some held with the Jews, some with the
 5 apostles. But when a rush was made of the Gen-
 tiles and Jews also, with their rulers, to treat them
 6 shamefully, and to stone them, they became aware
 of it, and fled unto the cities of Lycaonia, even unto
 7 Lystra and Derbe, and the region round about ; and
 there they continued, preaching the good tidings.
 8 And in Lystra there was sitting a certain man,
 impotent in his feet, lame from his mother's womb,
 9 never having walked. This man was hearkening to
 Paul as he spoke ; who gazing on him, and seeing
 10 that he had faith to be saved, said with a loud voice,
 Stand upright on thy feet. And he leapt up, and
 11 began to walk. And the multitudes seeing what
 Paul had done lifted up their voices, saying in the
 speech of Lycaonia, The gods have come down to
 12 us in the likeness of men ! And they were calling
 Barnabas, Jupiter ; ¹ and Paul, Mercury, ² because
 13 he took the lead in speaking. And the priest of the
 temple of ³ Jupiter that was at the entrance of the
 city brought oxen and garlands unto the gateways,
 and would have done sacrifice with the multitudes.
 14 But when the apostles, Barnabas and Paul, heard
 of it, they rent their garments, and rushed forth
 15 among the multitude, crying out, and saying, Sirs,

¹ Greek, Zeus. ² Greek, Hermes. ³ The words ' temple of ' are
 not expressed in original.

why do ye these things? we also are men of like nature with yourselves, and preach to you good tidings, that ye should turn from these vanities unto a living God, who made the heaven and the earth and the sea and all things that are in them; who in the generations that are past suffered all the nations to walk in their own ways; yet he left not himself without witness, in that he doeth good, giving you rains from heaven and fruitful seasons, filling your hearts with food and gladness.—And saying these things they with difficulty restrained the multitudes from sacrificing to them.

But there came thither Jews from Antioch and Iconium; and having persuaded the multitudes they stoned Paul and dragged him outside the city, thinking that he was dead. But when the disciples came round about him, he arose and went into the city; and the next day he departed with Barnabas to Derbe. And preaching the good tidings to that city and having made many disciples, they turned back to Lystra, and to Iconium and to Antioch, strengthening the souls of the disciples, exhorting them to continue in the faith, and that we must through many tribulations enter into the kingdom of God. And when they had elected¹ for them elders in every church, and had prayed with fastings, they committed them to the Lord, on whom they had come to believe. And passing through Pisidia, they came into Pamphylia; and after speaking the word in Perga, they went down to Attalia; and from there they sailed to Antioch, whence they had been commended to the grace of God for the work that they had fulfilled. And when they had come, and had gathered the church together, they declared all that God, working with them, had done; and that he had opened to the Gentiles a door of faith. And they tarried no little time with the disciples.

And certain men having come down from Judæa were teaching the brethren, Unless ye are circumcised according to the custom of Moses, ye cannot be saved. But when Paul and Barnabas had had no small contention and controversy with them, they

¹ Or appointed (by show of hands), as in 2 Corinthians viii. 19.

determined that Paul and Barnabas, and certain others of them, should go up to Jerusalem unto the apostles and elders, about this question. So they, sent on their way by the church, passed through Phœnicia and Samaria, declaring the conversion of the Gentiles ; and they caused great joy to all the brethren.

Now when they had arrived in Jerusalem, they were received by the church and the apostles and the elders, and rehearsed all things that God, working with them, had done. But there rose up some of the Pharisees' sect, who had accepted the faith, saying that it was needful to circumcise them, and to charge them to keep the law of Moses. And the apostles and the elders were gathered together to consider this matter. But when there had been much controversy, Peter stood up and said unto them ;

Brethren, you know that in early days God made choice among you that through my mouth the Gentiles should hear the word of the gospel, and believe. And God, who knoweth the heart, bore witness to them, giving them the Holy Spirit even as he did to us ; and he made no distinction between us and them, cleansing their hearts by the faith. Why, then, do ye now make trial of God, by putting upon the necks of the disciples a yoke which neither our forefathers nor we had strength to bear ? But we, in like manner as they, believe that we are saved through the grace of the Lord Jesus.

Now the whole assembly kept silence ; and they hearkened unto Barnabas and Paul, while they related what signs and wonders God had done through them among the Gentiles. But after these had finished speaking, James made answer, saying ;

Brethren, hearken unto me ; Symeon hath related how God first visited the Gentiles, to take out of them a people for his name. And with this¹ agree the words of the prophets, even as it is written,

' After these things I will return,
And will rebuild the tabernacle of David,
which hath fallen ;
And the ruins thereof I will rebuild,
And I will set it up ;

¹ Or him.

That the residue of mankind may seek after 17
the Lord,
And all the Gentiles, who have been called by
my name,¹
Saith the Lord, doing these things which were 18
known from of old.²

Wherefore my judgement is, not to make trouble for 19
them that from among the Gentiles are turning to
God, but to send them written instructions to 20
abstain from things polluted through idols, and
from fornication, and from anything strangled, and
from blood. For Moses from ancient generations 21
hath had in every city them that preach him, being
read in the synagogues every sabbath.

Then it seemed good to the apostles and the 22
elders, with the whole church, to choose out men
from among themselves, and to send them to
Antioch with Paul and Barnabas; namely, Judas
called Barsabbas, and Silas, men taking lead among
the brethren; sending by them this letter;³ 23

'The brotherhood of apostles and elders⁴ sendeth
greeting to the brethren of Gentile origin through-
out Antioch and Syria and Cilicia;—Forasmuch as 24
we have heard that certain persons from our
company have troubled you with words, unsettling
your souls; persons to whom we had given no instruc-
tions; it seemed good to us, having come to one 25
accord, to choose out men and send them unto you,
with our beloved Barnabas and Paul, men who have 26
offered up their lives for the name of our Lord Jesus
Christ. We have therefore sent Judas and Silas, 27
who are taking you the same message by word of
mouth. For it seemed good to the Holy Spirit, and 28
to us, to lay upon you no greater burden than these
necessary things; to abstain from things sacrificed 29
to idols, and from blood, and from things strangled,
and from fornication; from which things keeping
yourselves carefully, ye will prosper. Farewell.'

So they, having been dismissed, went down to 30

¹ *Lit.* on whom my name has been called. ² A.V. (other MSS.) has 'Saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world.' ³ *Lit.* writing by means of their hand. ⁴ The apostles and the elder brethren (the mother church) R.V. The apostles and the elders, brethren, (American Standard Version). The Greek is doubtful, but 'elders' (a title), not 'elder' (adjective) seems required by the context.

Antioch; and gathering the community together
 31 they delivered the letter. And they, having read it,
 32 rejoiced at the comfort. And Judas and Silas, being
 themselves also prophets, comforted the brethren
 33 with many words, and strengthened them. And
 after spending some time there, they were dismissed
 in peace from the brethren unto those that had sent
 35 them.¹ But Paul and Barnabas tarried in Antioch,
 teaching and preaching the good tidings of the word
 of the Lord, with many others also.

36 Now some days afterwards Paul said unto Barna-
 bas, Come, let us return and visit the brethren in
 every city wherein we proclaimed the word of the
 Lord, and see how they do.

37 Now Barnabas was minded to take with them
 38 John (who was called Mark). But Paul thought it
 best not to take with them the man that withdrew
 from them, from Pamphylia, and went not with
 39 them to the work. And there arose a sharp conten-
 tion, so that they parted asunder one from the
 other; and Barnabas, taking Mark with him, sailed
 40 for Cyprus. But Paul chose Silas for himself, and
 went forth, commended by the brethren to the
 41 grace of the Lord. And he went through Syria and
 16 Cilicia, strengthening the churches. And he reached
 Derbe also, and Lystra; and a certain disciple was
 there, named Timothy, son of a believing Jewess,
 2 but of a Greek father; and he was well reported of
 3 by the brethren in Lystra and Iconium. Him Paul
 wished to go forth with him; and he took and cir-
 cumcised him because of the Jews that were in those
 parts; for they all knew that his father was a
 4 Greek. And as they went through the cities, they
 delivered to the brethren for their observance the
 ordinances that had been decreed by the apostles
 and elders in Jerusalem.

5 Now the churches grew stronger in the faith and
 6 increased in numbers daily. But they, having been
 restrained by the Holy Spirit from speaking the
 word in the province of Asia,² went through the
 7 region of Phrygia and Galatia; but having come
 towards Mysia, they were endeavouring to go into

¹ Verse 34, 'It seemed good, however, to Silas to abide there' is not in the best MSS. ² See note on ii. 9.

Bithynia ; and the Spirit of Jesus suffered them not. 8
 But passing by Mysia they went down to Troas. 9
 And a vision appeared to Paul in the night ; a man
 of Macedonia was standing and beseeching him, and
 saying, Come over into Macedonia, and help us.
 And when he had seen the vision, straightway we 10
 sought to go forth into Macedonia, concluding that
 God had called us to preach the gospel to them.

Now putting to sea from Troas, we ran a straight 11
 course to Samothrace, and the next day to Neapolis ;
 and thence to Philippi, it being the first city of 12
 Macedonia in the district, a Roman colony. And
 we were in this city, tarrying some days. And on
 the sabbath-day, we went forth outside the gate, by 13
 a river-side where we understood there was a place
 of prayer ; and sitting down, we spoke to the
 women that had come together. And a certain 14
 woman, named Lydia, a seller of purple, of the city
 of Thyatira, a worshipper of-God, was a hearer ;
 whose heart the Lord opened to give heed to the
 things that were spoken by Paul. And when she 15
 and her household had been baptized, she besought
 us, saying, If ye have judged me to be a believer in
 the Lord, come into my house, and abide. And she
 constrained us.

Now it came to pass as we were going to the place 16
 of prayer, that a certain damsel possessed by a
 spirit of divination¹ met us, one who brought her
 owners much business by soothsaying. She, follow- 17
 ing after Paul and us, kept crying, saying, These
 men are servants of the Most High God, men who
 proclaim to you a way of salvation. And this she 18
 did for many days. But Paul, sorely troubled,
 turned and said to the spirit, I charge thee in the
 name of Jesus Christ to come out from her. And it
 came out that very hour. But when her owners 19
 saw that the hope of their business had gone out,
 they laid hold on Paul and Silas, and dragged them 20
 into the market-place unto the rulers. And having
 brought them to the magistrates, they said, These
 men, Jews as they are, are greatly disturbing our
 city and setting forth customs which it is not lawful 21
 for us to receive or to observe, being Romans. And 22
 the multitude also rose up together against them ;

¹ *Lit.* a spirit, a Python.

and the magistrates, stripping their garments off
 23 them, gave orders to beat them. And after laying
 many stripes upon them, they cast them into prison,
 24 charging the jailer to keep them safely; and he,
 having received such a charge, cast them into the
 inner prison, and made their feet fast in the stocks.
 25 But at midnight Paul and Silas were praying and
 singing hymns to God, and the prisoners were listen-
 26 ing to them; and suddenly there came a great
 earthquake, so that the foundations of the jail were
 shaken; and immediately all the doors flew open,
 27 and every one's bonds were loosed. But the jailer,
 roused out of sleep, and seeing that the prison doors
 were open, drew his sword and was going to kill
 himself, thinking that the prisoners had escaped.
 28 But Paul cried with a loud voice, saying, Do thyself
 29 no harm; for we are all here.—But he asked for
 lights, and sprang in, and trembling for fear fell
 30 down before Paul and Silas; and bringing them
 out, he said, Sirs, what must I do to be saved?—
 31 And they said, Believe on the Lord Jesus, and thou
 32 shalt be saved, thou and thy household.—And they
 spoke the word of God to him, with all that were
 33 in his house. And he took them the same hour of
 the night, and cleansed them from their stripes;
 and they were baptized, he and all his, immediately.
 34 And bringing them up into the house, he set food
 before them, and rejoiced greatly with all his house-
 hold, having become a believer in God.
 35 But when day came, the magistrates sent the
 36 sergeants, saying, Let those men go. And the
 jailer reported these words unto Paul, saying, The
 magistrates have sent to let you go; now therefore
 37 come forth, and go in peace. But Paul said unto
 them, After beating us publicly, though uncon-
 demned, Romans as we are, they cast us into
 prison; and do they now cast us out privily? nay,
 verily; but let them come themselves, and take us
 38 out. And the sergeants reported these words to the
 magistrates. But they feared, on hearing that they
 39 were Romans; and went and entreated them, and
 taking them out requested them to leave the city.
 40 And they came out from the prison, and went into
 Lydia's house; and after seeing the brethren and
 exhorting them, they departed.

Now after passing through Amphipolis and Apolonia, they came to Thessalonica, where there was a synagogue of the Jews; and Paul, as was his custom, went in unto them, and on three sabbaths reasoned with them from the scriptures, opening them and explaining that it was necessary that the Christ should suffer and should rise from the dead; and that 'this Jesus, whom I proclaim to you, is the Christ.' And some of them were persuaded and attached themselves to Paul and Silas; and of the devout Greeks a great company, and of the chief women not a few. But the Jews, moved with envy, took to themselves certain base fellows of the market-loungers; and, gathering a crowd set the city in an uproar; and attacking the house of Jason, they sought to bring them out to the populace; but not finding them, they dragged Jason and certain brethren before the rulers of the city, crying, These that have turned the world upside down have come hither also; and Jason hath welcomed them; and they all act contrary to the decrees of Cæsar,¹ saying that there is some other king, one Jesus. But the multitude and the rulers of the city, as they heard these things, were troubled; and having taken security from Jason and the rest, they let them go.

But the brethren straightway conducted Paul and Silas away to Berea by night; and having come to the synagogue of the Jews, they departed. Now the men here were nobler than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily whether these things were so. Wherefore many of them became believers; also of the Greek women of rank, and of men, not a few. But when the Jews of Thessalonica knew that in Berea also the word of God had been declared by Paul, they came, stirring up and troubling the multitudes there also. But straightway then the brethren sent Paul forth to go as far as² to the sea; and both Silas and Timothy remained there. But they that escorted Paul took him as far as Athens; and having received a direction for Silas and Timothy, that they

¹ The Roman Emperor. ² Some MSS., 'go as it were.' The probabilities are for a journey by land.

were to come to him as quickly as possible, they departed.

16 Now while Paul was waiting for them in Athens,
his spirit was stirred within him as he noticed that
17 the city was full of idols. He reasoned therefore in
the synagogue with the Jews and the devout persons,
and in the market-place every day with them
18 that chanced to be there. But certain also of the
Epicurean and Stoic philosophers encountered him;
and some said, What would this babbler say?
others, He seemeth to be a setter forth of strange
deities—because he preached the good tidings of
19 Jesus and the resurrection. And they took him,
and led him to the Areopagus, saying, May we
know what this new teaching is, whereof thou
20 speakest? for thou bringest to our ears some startling
matters; we would know therefore what these
21 things mean.—Now Athenians, one and all, and the
strangers sojourning there spent their leisure in
nothing else than either telling or hearing the latest
22 news.¹ But Paul took his stand in the midst of the
Arcopagus, and said;

‘Men of Athens, I perceive that in every respect
23 ye are unusually devout.² For as I was passing
through and observing the objects of your worship,
I found also an altar with this inscription, ‘To an
unknown god.’ Therefore what ye without knowing
24 it worship, this I set forth to you. The God that
made the world and all that is in it, he, seeing that
he is Lord of heaven and earth, dwelleth not in
25 sanctuaries made by hands; neither is he served
by men’s hands, as if he needed anything more, he
himself being to all the giver of life and breath and
26 all things. And he made out of one every nation
of men to dwell on all the face of the earth, deter-
mining appointed seasons and the bounds of their
27 habitation; that they should seek God, if haply
they might feel after him and find him, though
28 indeed he is not far from each of us; for in him we
live, and move, and have our being, as also some
of your own poets have said,

‘For we are also his offspring.’

29 Therefore, offspring as we are of God, we ought not

¹ *Lit.* something still newer.
lit. reverencing the deities more.

² Too superstitious (A.V.)

to imagine that the Godhead is like unto gold, or silver, or stone, graven by man's art and device. The times, therefore, of ignorance God having overlooked, he now announceth to¹ men that they should all everywhere repent; inasmuch as he hath fixed a day in which he will judge the world in righteousness by a man whom he hath appointed; whereof he hath given assurance to all, by raising him from the dead.'—But hearing of a resurrection of the dead, some began to mock; others said, We will hear thee yet again on this matter. Thus Paul went forth from among them. But there joined him, and became believers, certain men, among whom were Dionysius the Arcopagite, and a woman named Damaris, and others with them.

After these things he departed from Athens, and went to Corinth. And finding a certain Jew named Aquila, a man of Pontus by birth, who had lately come from Italy with his wife Priscilla (because Claudius² had given orders that all the Jews should leave Rome), he went to them; and because he was of the same craft, he abode with them, and they set to work; for by their craft they were tent-makers. And every sabbath he reasoned in the synagogue, and sought to persuade Jews and Greeks. But when Silas and Timothy came down from Macedonia, Paul was wholly occupied with the word, testifying to the Jews that Jesus is the Christ. But when they set themselves against him and blasphemed, he shook out his garments, and said unto them, Your blood be upon your own heads; I am innocent; henceforth I will go to the Gentiles. And he departed thence, and went into the house of a certain man, named Titius Justus, one that worshipped God; and his house adjoined the synagogue. But Crispus, the warden of the synagogue, believed the Lord with all his household; and many of the Corinthians, as they heard, believed and were baptized. But the Lord said to Paul by night through a vision, Be not afraid, but go on speaking, and hold not thy peace; for I am with thee, and no one shall set on thee to harm thee; for I have a numerous people in this city. And he

¹ Some MSS., 'commands.' ² Roman Emperor, A.D. 41-54.

settled there a year and six months, teaching the word of God among them.

- 12 But when Gallio was proconsul of Achaia,¹ the
 13 Jews with one accord rose up against Paul, and took
 14 him before the judgement-seat, saying, This fellow
 15 persuadeth men to worship God contrary to the law.
 16 —But as Paul was about to open his mouth, Gallio
 17 said unto the Jews, If it were some crime or wicked
 18 villainy, O ye Jews, reason would that I should
 19 bear with you; but if it is questions of doctrine
 20 and names and your own law, look to them your-
 21 selves; I have no wish to be judge of these matters.
 22 —And he drove them from the judgement-seat.
 23 Then they all laid hold of Sosthenes, the warden of
 24 the synagogue, and wore beating him before the
 25 judgement-seat. And Gallio troubled about none
 26 of these things.

- 18 But Paul, after tarrying there yet many days,
 19 bade the brethren farewell, and sailed thence for
 20 Syria along with Priscilla and Aquila; having
 21 shaved his head in Cenchreae; for he was under a
 22 vow. And they arrived at Ephesus, and there he
 23 left them; but he himself entered into the syna-
 24 gogue and reasoned with the Jews. But when they
 25 asked him to stay some time longer, he did not con-
 26 sent; but bidding them farewell, and saying,²
 'I will return unto you, if God will,' he put to sea
 from Ephesus; and, landing at Caesarea, he went
 up³ and greeted the church, and then went down
 to Antioch; and after spending some time there he
 departed and went through the region of Galatia,
 and Phrygia, in order, strengthening all the dis-
 ciples.

- 24 Now a certain Jew, named Apollos, an Alexan-
 25 drian by birth, an eloquent man, who was mighty
 26 in the scriptures, arrived at Ephesus. He had been
 instructed in the way of the Lord, and being fervent
 in spirit spoke and taught carefully the things con-
 cerning Jesus, knowing only the baptism of John;
 and he began to speak boldly in the synagogue.
 But Priscilla and Aquila, after hearing him, took
 him unto them and expounded to him the way of

¹ A province of the Roman Empire, nearly coinciding with modern Greece. ² Some MSS. add (after 'saying'), 'I must by all means keep in Jerusalem the coming feast, but . . .'. ³ i.e. to Jerusalem.

God more precisely. And when he was minded to 27
pass into Achaia, the brethren encouraged him, and
wrote to the disciples to welcome him; and, when
he had come, he through the grace helped them
much that had believed; for he vigorously con- 28
futed the Jews, and that publicly, proving through
the scriptures that Jesus is the Christ.

Now it came to pass, that, while Apollos was in 19
Corinth, Paul, after passing through the inland
parts, came to Ephesus and found certain disciples;
and he said unto them, Did ye receive the Holy 2
Spirit when ye became believers?—But they said
unto him, Nay, we did not so much as hear whether
there was a Holy Spirit.—And he said, Into what 3
then were ye baptized?—And they said, Into John's
baptism.—And Paul said, John baptized with a 4
baptism of repentance, telling the people that they
were to believe on him that was coming after him,
that is, on Jesus.—And when they heard, they were 5
baptized into the name of the Lord Jesus. And 6
after Paul had laid his hands on them, the Holy
Spirit came upon them; and they began to speak
in tongues, and to prophesy. And in all the men 7
were about twelve.

Now for three months he used to go into the syna- 8
gogue and speak boldly, reasoning and seeking to
persuade them concerning the kingdom of God.
But when some grew hardened and disobedient, 9
speaking evil of the Way before the community,
he withdrew from them, and separated the disciples,
discoursing daily in the school of Tyrannus. Now 10
this continued for two years; so that all the
inhabitants of the province of Asia,¹ both Jews and
Greeks, heard the word of the Lord. And God was 11
doing extraordinary mighty works through the
hands of Paul; so that even napkins or aprons were 12
carried from his body to them that were sick, and
the diseases departed from them, and the evil spirits
went out.

But certain also of the itinerant Jews, exorcists, 13
took upon themselves to invoke the name of the
Lord Jesus over them that were possessed by the
evil spirits, saying, I adjure you by Jesus, whom
Paul preacheth.—And a certain Sceva, a Jew, a 14

¹ See note to ii. 9.

15 high priest, had seven sons who did this. But the
 evil spirit answered and said to them, Jesus I recog-
 16 nize, and Paul I know ; but ye, who are ye ?—And
 the man in whom the evil spirit was, leapt upon
 them, and mastered them both,¹ and prevailed
 against them, so that they fled out of that house
 17 stripped and wounded. And this became known to
 all, both Jews and Greeks, that dwelt in Ephesus,
 and fear fell on them all ; and the name of the Lord
 18 Jesus was magnified. And many of them that had
 become believers, kept coming, confessing, and
 19 declaring their practices. And not a few of them that
 had practised magical acts would collect their books
 and burn them in the sight of all ; and they
 reckoned up the prices of them, and found it fifty
 20 thousand pieces of silver. Thus, according to the
 Lord's might, the word was spreading and prevail-
 ing.

21 Now when these matters were ended, Paul settled
 in his mind that, after passing through Macedonia
 and Achaia, he would go to Jerusalem ; and said
 he, After I have been there, I must also see Rome.
 22 And sending into Macedonia two of his assistants,
 Timothy and Erastus, he himself stayed for a while,
 with a view to the province of Asia.²

23 Now at that time there arose no small stir about
 24 the Way. For a certain man, named Demetrius, a
 silversmith, by making silver shrines of Diana³
 25 brought no little work unto the craftsmen ; and
 these he gathered together, and the workmen of like
 occupation, and said, Men, ye know that out of this
 26 work we have our prosperity ; and ye see and hear,
 that not only at Ephesus, but almost throughout
 the whole province of Asia,³ this Paul hath per-
 suaded and turned away a great multitude, saying
 that those that are made by hand are no gods.
 27 Now we are in danger not only of this our trade
 coming into disrepute, but also of the temple of the
 great goddess Diana being counted as nothing ; yea,

¹ A.V., following inferior MSS., omits 'both.' Probably an
 abridgement of an original document accounts for the unexplainable
 'both' and for 'that house.' Anyhow, the 'both' seem to have
 been two of the itinerant Jews, not sons of Sceva. ² See note to ii. 9.

³ Greek, Artemis.

and of there being put down some of the magnificence of her¹ whom the whole province of Asia and the world² worshippeth.—And hearing this they 28 were filled with wrath, and kept crying out, saying, Great is Diana of the Ephesians ! And the city was 29 filled with the tumult ; and they rushed with one accord into the theatre, having seized Gaius and Aristarchus, men of Macedonia, Paul's fellow-travellers. But when Paul was minded to go in 30 unto the populace, the disciples would not allow him to do so ; nay, certain also of the presidents of 31 the province of Asia,³ being friendly to him, sent unto him, and repeatedly besought him not to venture into the theatre. Some therefore were crying 32 one thing, and some another ; for the assembly was in confusion, and most of them knew not why they had come together. But some of the multitude 33 instructed Alexander, the Jews pushing him forward ; and Alexander, waving his hand, would have defended himself before the populace. But 34 finding that he was a Jew, they all with one voice for about two hours cried out, Great is Diana of the Ephesians ! But the town-clerk having appeased 35 the multitude saith, Men of Ephesus, what man indeed is there that knoweth not that the city of the Ephesians is temple-guardian of the great Diana, and of the image that fell down from heaven ?⁴ Secing then that these things cannot be gainsaid, 36 ye ought to keep yourselves quiet and to do nothing rash. For ye have brought hither these men who 37 are neither guilty of sacrilege nor blasphemers of our goddess. Therefore if Demetrius and the craftsmen with him have a complaint against any one, 38 the courts are open, and there are proconsuls ; let them take proceedings against one another. But if 39 ye desire anything further, it shall be determined in the regular assembly. For we are even in danger 40 of being accused of riot concerning to-day's assembly, there being no one guilty ; on which account⁵ we shall not be able to give any reason for this

¹ Or and that she should be deposed from her magnificence (R.V.) ; cf. S. Luke i. 52. ² Lit. the inhabited (earth) ; for the grammar, see note to 1 Corinthians xiii. 12. ³ Lit. the Asiarchs, officers in charge of the public games in the province of Asia. ⁴ Or Jupiter (Zeus). ⁵ Or there being no reason for it ; as to which (text and translation are uncertain).

- 41 concourse.—And, having thus spoken, he dismissed the assembly.
- 20 Now after the uproar had ceased, Paul having sent for the disciples and exhorted them, took leave
2 of them, and set out to go into Macedonia. But when he had gone through these parts, and had given them much exhortation, he went into Greece ;
3 and having spent three months there, he resolved to return through Macedonia, the Jews having laid a plot against him as he was about to set sail for
4 Syria. Now there accompanied him,¹ Sopater of Berea, son of Pyrrhus ; and of the Thessalonians, Aristarchus and Secundus ; and Gaius of Derbe, and Timothy ; and of the province of Asia,²
5 Tychicus and Trophimus. But these had gone in
6 advance, and were waiting for us in Troas ; whereas we ourselves sailed from Philippi after the days of the unleavened bread ; and in five days we joined them at Troas, and there we tarried seven days.
- 7 Now on the first day of the week, when we had been gathered together to break bread, Paul was discoursing to them, intending to depart on the morrow, and he prolonged his address until mid-
8 night. Now there were many torches³ in the upper
9 chamber where we had been gathered together. And there was sitting at the window a certain young man, named Eutychus, sinking in a deep sleep ; who, as Paul discoursed at further length, sank by reason of his sleep, and fell from the third storey,
10 and was taken up dead. But Paul went down, and fell on him, and embracing him said, Make no ado ;
11 for his life is in him. And when he had gone up, and had broken the bread and had eaten, and had conversed a good while, even till daybreak, so he
12 departed. And they brought the lad alive, and
13 were comforted not a little. But we, going in advance to the ship, set sail for Assos, intending to take Paul on board there ; for so he had appointed,
14 intending himself to go by land. But on his way to meet us at Assos, we took him on board and came
15 to Mitylene. And sailing thence, we arrived the following day off Chios ; and the next day we crossed over to Samos, and⁴ the day after we came

¹ Some MSS. add, 'as far as Asia.' ² See note to ii. 9.
³ Or lamps. ⁴ Some MSS. add, 'after tarrying in Trogyllium.'

to Miletus; for Paul had decided to sail past 16
Ephesus, that he might not have to spend time in
the province of Asia; for he was hastening to be in
Jerusalem, if it were possible for him, on the day of
Pentecost.

But from Miletus he sent to Ephesus, and called 17
to him the elders of the church; and when they had 18
come unto him, he said to them;

' You know how, from the first day that I came
into¹ the province of Asia, I bore myself among you
the whole time, serving the Lord with all humility, 19
and with tears, and with trials which befell me by
the plots of the Jews; that I held back nothing 20
that was profitable, so as not to declare it to you,
and to teach you, publicly, and from house to
house; testifying both to Jews and to Greeks 21
repentance towards God and faith towards our Lord
Jesus. And now, behold, I am going, bound in 22
spirit, to Jerusalem, not knowing what things will
befall me there, except that the Holy Spirit testi- 23
fieth to me, in city after city, saying that bonds and
afflictions await me. But for myself I count not 24
my life as worth mention, provided I may accom-
plish my course, and the ministry that I received
from the Lord Jesus, to testify the gospel of the
grace of God. And now, behold, I know that you 25
all, among whom I went about, preaching the king-
dom, will see my face no more. Wherefore I protest 26
to you this day that I am innocent of the blood of
any man. For I did not hold back from declaring 27
to you the whole counsel of God. Take heed to 28
yourselves and to all the flock, in which the Holy
Spirit made you overseers,² to tend the church of
God,³ which he acquired⁴ with his own blood.⁵
I know that after my departure⁶ grievous wolves 29
will enter in among you, not sparing the flock; and 30
from among your own selves men will arise, speak-
ing perverse things, to draw away the disciples after

¹ Or took ship for. ² The Greek word here (and in Phil. i. 1; 1 Tim. iii. 2; Titus i. 7; and 1 Peter ii. 25) is *episcopos* (whence 'bishop' is derived), and denotes one who has 'over-sight' upon others, these others being within his *scope* or view (see Neh. xi. 9, in the Greek). ³ Some MSS., 'the Lord.' ⁴ Or purchased. ⁵ Or the blood of his own (in which case 'he' = God the Father). ⁶ *Discessionem* (Vulgate). The word would naturally be rendered 'arrival,' but seems to have been loosely used in late Greek.

31 them. Therefore watch, remembering that for
 32 three years I ceased not to admonish every one
 to the Lord¹ and to the word of his grace, to him
 that is able² to build you up and to give you the
 33 inheritance among all them that are sanctified. No
 34 one's silver or gold, or apparel, have I coveted. Ye
 yourselves know that these hands ministered to my
 35 needs and to them that were with me. In all things
 I have given you an example, that so labouring ye
 ought to help the weak and to remember the words
 of the Lord Jesus, that he himself said, 'More
 blessed it is to give than to receive.'

36 And having thus spoken, he knelt down and
 37 prayed with them all. And they all wept sore, and
 38 fell on Paul's neck and kissed him tenderly, sorrow-
 ing most of all over the words he had said, that
 they would behold his face no more. And they
 brought him on his way to the ship.

21 Now when it came to pass that we had torn our-
 selves from them, and had put to sea, we came with
 a straight course to Cos, and the next day to Rhodes,
 2 and thence to Patara; and finding a ship crossing
 over to Phoenicia, we went on board and put to sea.
 3 But when we had sighted Cyprus, leaving it to the
 left we sailed for Syria, and landed at Tyre; for
 4 there the ship was to discharge her cargo. And
 having found out the disciples, we tarried there
 seven days; and they, through the Spirit, told Paul
 5 not to go on to³ Jerusalem. But when it came to
 pass that we had completed the days, we departed
 and went our way, they all, with wives and children,
 bringing us on till we were out of the city; and
 6 kneeling down on the beach we prayed, and bade
 each other farewell; and we went on board the
 ship, but they returned home.

7 But we, continuing our voyage from Tyre, arrived
 at Ptolemais, and greeted the brethren, and stayed
 8 with them one day. But on the morrow we
 departed and came to Cæsarea; and entering the
 house of Philip the evangelist, who was one of the
 9 seven, we abode with him. Now he had four

¹ Some MSS., 'to God.' ² Or his grace, which word is able;
 but see Jude 24 (in each passage, 'God able to maintain and to
 reward'). ³ Or to go on board for.

daughters, unmarried, who prophesied. But while 101
we stayed on there several days, there came down
from Judæa a certain prophet, named Agabus. And 11
coming unto us, and taking up Paul's girdle, he
bound his own feet and hands, and said, Thus saith
the Holy Spirit, The man, whose girdle this is, thus
will the Jews bind in Jerusalem, and will deliver
him up into the hands of the Gentiles.—And when 12
we heard these things, both we ourselves and they
of that place kept beseeching him not to go up to
Jerusalem. Then Paul answered, What do ye, 13
weeping and breaking my heart? for I am ready
not only to be bound, but even to die, in Jerusalem,
for the name of the Lord Jesus.—And as he would 14
not be persuaded, we stopped speaking, saying, The
will of the Lord be done!

Now after these days we got ourselves ready, and 15
went our way up to Jerusalem. And there went 16
with us also some of the disciples from Cæsarea,
conducting us to one Mnason, of Cyprus, a disciple
of long standing, whose guests we were to be.

But when we had come to Jerusalem, the brethren 17
received us gladly. And the day following, Paul 18
went in with us unto James; and all the elders were
present. And after greeting them he related one 19
by one the things that God had wrought among the
Gentiles through his ministry. And they, when 20
they had heard, began to glorify God; and they
said to Paul, Thou seest, brother, how many tens
of thousands there are among the Jews of them
that have become believers; and they are all
zealous for the law; but they have been informed 21
about thee that thou teachest all the Jews that are
among the Gentiles to fall away from Moses, telling
them not to circumcise their children, neither to
walk according to the customs. How standeth it
then? They will certainly hear that thou hast 22
come; therefore do this that we tell thee. We have 23
four men who are under a vow; take them, and 24
purify thyself along with them, and bear their
expenses, that they may shave their heads; and all
will know that there is no truth in what they have
been informed about thee, but that thou thyself
also so walkest, as to keep the law. But as to the 25

Gentiles that have become believers, we ourselves sent written instructions,¹ deciding that they are to keep themselves from what is sacrificed to idols, and from blood, and from anything strangled, and from fornication.—Then Paul, taking the men the next day, and purifying himself along with them, went into the temple, to notify the fulfilment of the days of their purification, until the offering was offered² for each of them.

But when the seven days were almost completed, the Jews from the province of Asia,³ seeing him in the temple, began to stir up all the multitude, and laid hands on him, crying out, Men of Israel, help! this is the man that teacheth all men everywhere against the people and the law and this place; and moreover he brought Greeks also into the temple, and hath defiled this holy place. (For they had previously seen with him in the city Trophimus the Ephesian, and they thought that Paul had taken him into the temple.) And the whole city was moved, and the people ran together; and laying hold of Paul they proceeded to drag him out of the temple; and straightway the doors were shut. And while they were seeking to kill him, tidings came up to the commandant⁴ of the battalion that all Jerusalem was getting astir. And he, forthwith taking with him soldiers and centurions,⁵ ran down upon them; but they, seeing the commandant and the soldiers, left off beating Paul. Then the commandant drew near and laid hold of him and ordered him to be bound with two chains, and inquired who he might be, and what he had done. But some among the multitude were shouting one thing, some another; and the commandant, being unable, for the tumult, to ascertain the truth of the matter, ordered him to be taken into the barracks. But when he came to the stairs, he was actually being carried by the soldiers, owing to the violence of the crowd; for the multitude of the people followed, crying out, Away with him! And as Paul was about to be taken into the barracks, he saith

¹ Some MSS., 'sent.' ² Should be offered (A.V.); donec offeretur (Vulgate). It is disputed whether the fulfilment has to do with the past or with the future. ³ See note to ii. 9. ⁴ Lit. officer over a thousand; our 'colonel.' ⁵ Our 'captains.'

to the commandant, May I say something unto thee?—And he said, Dost thou speak Greek? thou art not then the Egyptian, who before these days stirred up to sedition, and led out into the wilderness, the four thousand men of the Assassins.—But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city; but, I pray thee, give me leave to speak unto the people.—And when he had given leave, Paul, standing on the stairs, waved with his hand to the people; and when silence was in large measure obtained, he addressed them in the Hebrew tongue, saying;

Brethren and fathers, hearken to the defence I now make to you;—but when they heard that he was addressing them in the Hebrew tongue, they kept the quieter, and he saith—I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict letter of the law of our forefathers, being zealous for God, even as you all are this day; one that persecuted this Way unto death, binding and committing to prisons both men and women; as the high priest also and the whole body of elders bear me witness; from whom also I received letters unto the brethren, and was on my way to Damascus, to bring in bonds to Jerusalem, that they might be punished, them that had gone thither. But it came to pass that as I was on my way and was drawing nigh unto Damascus, suddenly, about midday, out of the heaven there shone a great light round about me, and I fell to the ground and heard a voice saying to me, 'Saul, Saul, why persecutest thou me?' But I answered, 'Who art thou, Lord?' And he said unto me, 'I am Jesus the Nazarene, whom thou persecutest.' Now they that were with me beheld indeed the light, but the voice of him that spoke to me they heard not. And I said, 'What shall I do, Lord?' And the Lord said unto me, 'Arise, and go into Damascus; and there thou shalt be told of all things that have been appointed for thee to do.' But when, for the glory of the light, I could not see, being led by the hand by them that were with me, I went into Damascus. And one Ananias, a man devout according to the law, of good repute among all the Jews dwelling there, came

- unto me, and stood near, and said to me, ' Brother Saul, look up ! ' And I that very hour looked up
 14 on him. And he said, ' The God of our fathers hath appointed thee to learn his will, and to see the Righteous One, and to hear a voice from his mouth,
 15 saying that thou shalt be a witness for him unto all
 16 men of what thou hast seen and heard. And now, why tarriest thou ? arise and be baptized, and wash
 17 away thy sins, calling on his name.' And it came to pass, that, when I had returned to Jerusalem and while I was praying in the temple, I fell into a
 18 trance, and saw him saying to me, ' Make haste, and go quickly out of Jerusalem ; because they will not receive testimony from thee concerning me.'
 19 And I said, ' Lord, they know that I was casting into prison, and beating in one synagogue after
 20 another, them that believe on thee ; and when the blood of Stephen thy witness was being shed, I also was standing by, approving, and minding the
 21 garments of them that slew him.' And he said unto me, ' Depart ; for unto nations far hence I will send thee forth ' ;—
 22 Now, till he said this, they were listening to him ; and they lifted up their voices, saying, Away with such a fellow from the earth ! for it was not fit that
 23 he should live.¹ And as they cried out, and threw
 24 off their garments and cast dust into the air, the commandant ordered him to be taken into the barracks, bidding that he be examined by scourging ; that he might get to know for what reason
 25 they were shouting so against him. But when they had stretched him out for the thongs, he said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman,² and uncon-
 26 demned ?—But when the centurion heard, he went and took word to the commandant, saying, What art thou about to do ? for this man is a Roman.—
 27 And the commandant came and said to him, Tell me, art thou indeed a Roman ?—And he said, Yes.
 28 —And the commandant answered, I with a great sum acquired this citizenship.—And Paul said, But
 29 I am a citizen by birth.—Straightway therefore they that had been about to examine him, stood

¹ See xxi. 37. ² i.e. a citizen of the Roman Empire, by birth or by grant.

back from him ; and the commandant also feared, when he knew that he was a Roman, and that he had bound him.

But on the morrow, desiring to learn for certain of what Paul was accused by the Jews, he loosed him, and ordered that the high priests and all the council should come together ; and he took Paul down, and set him before them. And Paul 23 gazing upon the council, said,

Brethren, as for me, in all good conscience I have conducted myself before God up to this day.—But the high priest, Ananias, commanded them that stood by him to smite him on the mouth. Then said Paul unto him; God will smite thee, thou whited wall ; and dost thou sit to judge me according to the law, and breaking the law order me to be smitten ?—But they that stood by said, Revilest thou God's high priest ?—And Paul said, I knew not, brethren, that it was the high priest ; for it is written, ' Of a ruler of thy people thou shalt not speak evil.'—But Paul, perceiving that the one part were Sadducees, and the other Pharisees, began to cry out in the council, Brethren, I indeed am a Pharisee, a son of Pharisees ; concerning the hope and resurrection of the dead I am called in question.—And while he was so speaking, there arose a contention between the Pharisees and Sadducees ; and the assemblage was divided. For Sadducees say that there is no resurrection ; nor angel, nor spirit ; whereas Pharisees acknowledge them both.¹ And there arose a great clamour, and some of the scribes belonging to the Pharisees' party stood up and began to dispute, saying, We find no evil in this man ; but what if a spirit spoke to him, or an angel ?—But as a great contention was rising, the commandant, fearing that Paul would be pulled to pieces by them, ordered the soldiery to go down and take him from among them by force and bring him into the barracks.

But the night following, the Lord stood over him, and said, Be of good cheer ! for as thou hast testified of me in Jerusalem, so must thou bear witness in Rome also.

But when day came, the Jews formed a plot, and

¹ i.e. a resurrection, and the existence of spiritual beings.

- bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.
- 13 And there were more than forty that made this
 14 conspiracy ; and they went to the high priests and the elders, and said, We have bound ourselves under a curse, to taste nothing until we have killed Paul.
- 15 Now therefore on your part, with the council, signify to the commandant that he bring him down to you, as if ye would ascertain his case more precisely ; but we, before he come nigh, are ready to slay him.
- 16 —But Paul's sister's son, hearing of them lying in wait, went and entered the barracks, and told Paul.
- 17 And Paul called one of the centurions to him, and said, Take this young man to the commandant ;
 18 for he hath something to tell him.—So he took him with him, and led him to the commandant ; and he saith, The prisoner Paul called me to him, and asked me to bring to thee this young man, who hath something to say to thee.—And the commandant took him by the hand, and, going aside, asked him privately, What is it thou hast to tell me ?—And he said, The Jews have agreed to request thee to bring down Paul to-morrow unto the council, as if thou wouldst inquire somewhat more precisely about him. Do not thou therefore be persuaded by them ; for of them there are lying in wait for him more than forty men, men that have bound themselves under a curse neither to eat nor to drink, until they have slain him ; and now they are ready, waiting
 22 for the promise from thee.—So the commandant let the young man go, charging him not to divulge to any one that, Thou didst inform me of these
 23 things. And calling unto him two of the centurions, he said, Get ready two hundred soldiers to go as far as Cæsarea, and seventy cavalry, and two hundred spearmen, at the third hour of the night ;—and they were also to provide beasts, that they might mount Paul and take him safely through unto Felix
 25 the governor ; and he wrote a letter after this fashion :—
- 26 ' Claudius Lysias, to the most excellent governor
 27 Felix, greeting ; ' This man had been seized by the Jews, and was about to be slain by them, when I came upon them with the soldiery, and rescued him,
 28 having learnt that he was a Roman. And wishing

to know the reason why they accused him, I took him down into their council, and found that he was 29 accused about questions of their law, but had nothing deserving of death or of bonds laid to his charge. But when it was intimated to me that 30 there would be a plot against the man, forthwith I sent him unto thee, charging also his accusers to state his case before thee.'

So the soldiers, in accordance with their instruc- 31 tions, took Paul and conducted him by night to Antipatris; but on the morrow they returned to 32 the barracks, leaving the cavalry to go on with him; and these, on their arrival at Cæsarea, delivered the 33 letter to the governor, and set Paul also before him. And he, having read it, asked to what province he 34 belonged; and understanding that he was from Cilicia, 'I will hear thee fully,' he said, 'when thy 35 accusers also have come;'—ordering him to be kept in Herod's palace.

Now five days afterwards Ananias the high priest 24 went down with certain elders and an orator named Tertullus; and they laid information against Paul before the governor. And when he had been sum- 2 moned, Tertullus began the accusation, saying;

'Seeing that through thee we enjoy great peace, and that reforms are coming to pass for this nation through thy providence, we welcome it in all ways 3 and in all places, most excellent Felix, with all thanksgiving. But that I be not further tedious to 4 thee, I beseech thee of thy kindness to hear us briefly. For having found this man a pestilent 5 fellow and a promoter of seditions among all the Jews throughout the world, and a ringleader of the 6 sect of the Nazarenes—and he even attempted to profane the temple—we laid hold of him;¹ from whom, by examining him thyself, thou wilt be able to get knowledge of all these things whereof we accuse him.' And the Jews also joined in the 9 charge, affirming that these things were so.

And Paul, when the governor had beckoned to 10 him to speak, made answer;

¹ Some MSS. add, 'and would have judged him according to our law. 7 But the commandant Lysias came, and with great violence took him out of our hands, 8 commanding his accusers to go to thee.'

' Forasmuch as I know that thou hast been for many years a judge unto this nation, I cheerfully
 11 make my defence, seeing that thou canst ascertain that it is not more than twelve days since I went
 12 up to Jerusalem to worship; and that not in the temple did they find me disputing with any one, or
 causing an onset of a crowd, nor in the synagogues,
 13 nor about the city; neither can they prove to thee the things whereof they now accuse me. But this
 14 I acknowledge to thee, that according to the Way, which they call a sect, so I serve the God of our
 forefathers, believing all things that are contained
 15 in the law or written in the prophets; having a hope towards God, which these men themselves
 also accept, that there is to be a resurrection, both
 16 of righteous and of unrighteous. On this account I also exercise myself to have always a conscience
 17 void of offence towards God and men. Now, after some years, I went to present alms to my nation,
 18 and offerings; and with these they found me, purified, in the temple, not with any crowd nor with
 19 tumult; but there were certain Jews from the province of Asia,¹ who ought to be here before thee and
 to bring accusation, if they have anything against
 20 me. Or else let these men themselves say what crime they found in me, when I stood before the
 21 council, unless it be as to this one exclamation, which I made while standing among them, Concerning the resurrection of the dead I am called in question before you this day.'

22 But Felix, having more precise knowledge concerning the Way, adjourned their case, saying, When Lysias the commandant hath come down,
 23 I will determine your matters—instructing the centurion to have him kept in charge, and to let him have some indulgence, and not to hinder any of his company from ministering to him.

24 Now some days later, Felix came with Drusilla, his wife, a Jewess, and sent for Paul, and heard him
 25 concerning the faith in Christ Jesus. But as he was discoursing upon righteousness, and self-control, and the judgement to come, Felix grew afraid, and answered, Go thy way for the present; but when
 26 I get an opportunity, I will send for thee—hoping at

¹ See note to ii, 9.

the same time that money would be given him by Paul; for which reason also he sent for him the oftener and conversed with him.

But when two years had passed, Porcius Festus 27 succeeded Felix; and Felix, wishing to do the Jews a favour, left Paul bound.

Festus accordingly entered upon his province, 25 and three days afterwards he went up from Cæsarea to Jerusalem. And the high priests and the chief 2 men of the Jews laid information before him against Paul, and kept beseeching him, asking it as a favour 3 against him, that he would have him fetched to Jerusalem, they lying in wait to kill him on the way. Festus thereupon made answer that Paul was being 4 kept in charge at Cæsarea, but that he himself would be setting out shortly; 'Let, therefore, the 5 men of influence among you,' saith he, 'go down with me; and if there is anything amiss in the man, let them accuse him.'

And after tarrying among them not more than 6 eight or ten days, he went down to Cæsarea; and the next day he sat down on the judgement-seat, and ordered Paul to be brought. And when he had 7 come, the Jews that had come down from Jerusalem stood round about him, bringing against him many and weighty charges, which they could not 8 prove; while Paul defended himself, saying, Not against the law of the Jews, nor against the temple, nor against Cæsar, have I committed any offence.— But Festus, wishing to do the Jews a favour, 9 answered Paul and said, Art thou willing to go up to Jerusalem, and there be tried as to these things before me?—But Paul said, I am standing at 10 Cæsar's judgement-seat, where I ought to be tried; to Jews I have done no wrong, as thou also very well knowest. Therefore, if I am a wrong-doer, and 11 have committed anything deserving of death, I do not object to die; but if there is no ground for the charges these men bring against me, no one may give me away to them; unto Cæsar I appeal.— Then Festus, after conferring with the council, 12 answered, Unto Cæsar thou hast appealed; unto Cæsar thou shalt go.

Now after an interval of some days Agrippa the 13

king and Bernice arrived at Casarea, paying their
 14 respects¹ to Festus. But as they were staying there
 several days, Festus laid Paul's case before the
 king, saying, There is a certain man left a prisoner
 15 by Felix; as to whom, when I went to Jerusalem,
 the high priests and the elders of the Jews laid
 16 information, asking for sentence against him; unto
 whom I made answer, 'It is not a custom with
 Romans to give away any man, before the accused
 hath his accusers face to face, and hath had oppor-
 tunity to answer for himself as touching the charge
 17 brought against him.' Therefore, when we had
 met together here, I lost no time, but, the next day,
 sat down on the judgement-seat, and ordered the
 18 man to be brought; as to whom, when the accusers
 stood up, they brought no accusation of such evil
 19 deeds as I had in mind; but they had against him
 certain questions about their own religion,² and
 about a certain Jesus, who had died, whom Paul
 20 affirmed to be alive. But I, being at a loss how to
 inquire into these matters, asked whether he was
 willing to go to Jerusalem and there be tried as to
 21 these things. But as Paul appealed to be reserved for
 the decision of His Majesty,³ I ordered him to be kept
 22 till I might remit him unto Cæsar.—And Agrippa said
 unto Festus, I myself also was wishing to hear the
 man.—To-morrow, saith he, thou shalt hear him.
 23 So on the morrow when Agrippa had come, and
 Bernice, with great pomp, and had entered the
 audience-hall, with commandants and the principal
 men of the city, by order of Festus Paul was brought
 24 in. And Festus saith, King Agrippa, and all men
 here present with us, ye see here this man, as to
 whom all the multitude of the Jews have
 approached me, both in Jerusalem and here, crying
 25 that he ought not to live any longer. Now I, for
 my part, found that he had committed nothing
 deserving of death; but as he himself appealed to
 26 His Majesty, I decided to send him. As to whom
 I have nothing definite to write to my lord. Where-
 fore I have brought him forth before you, and
 especially before thee, king Agrippa, that after
 27 the inquiry I may find something to write; for it

¹ Same construction as at end of ix. 25; x. 39. ² Superstition (A.V.). ³ *Lit.* The Augustus (Greek, Sebastos, cf. Sebastopol).

seems to me unreasonable to send a prisoner, without also signifying the charges brought against him.

And Agrippa said unto Paul, Thou art permitted 26
to speak for thyself.—Then Paul stretched forth his hand, and began his defence ;

' As to all the matters whereof I am accused by 2
Jews, I think myself fortunate, king Agrippa, that
I am to defend myself before thee this day, in that 3
thou art particularly well-versed in all the customs
and controversies among the Jews ; wherefore
I pray thee to hear me patiently. My manner of life, 4
then, from my youth up, such as it was from the
beginning among my own nation and in Jerusalem,
every Jew knoweth ; having knowledge of me 5
from the first, if only they would testify, that according
to the strictest sect of our religion I lived
a Pharisee. And now I am standing to be tried, 6
in hope of the promise made by God unto our fore-
fathers ; unto which promise our twelve tribes, 7
earnestly serving God night and day, hope to
attain ; as to which hope I am accused by Jews,
O king. Why is it deemed incredible with you, if 8
God doth raise the dead ? I verily thought to myself 9
that I ought to commit many things contrary
to the name of Jesus the Nazarene. And this I did 10
in Jerusalem also ; and I both shut up many of the
saints in prisons, having received from the high
priests authority to do so, and when they were put
to death, I gave my vote¹ against them. And in 11
all the synagogues punishing them often I was
forcing them to blaspheme ; and being exceedingly
mad I set about persecuting them even unto foreign
cities. But while I was journeying on this business 12
to Damascus, with authority and commission from
the high priests, at midday, O king, I saw on the 13
way a light from heaven, above the brightness of
the sun, shine round about me and them that were
journeying with me. And when we had all fallen 14
to the earth, I heard a voice saying unto me, in the
Hebrew tongue, ' Saul, Saul ! why persecutest thou
me ? it is hard for thee to kick against the goads.'
And I said, ' Who art thou, Lord ? ' And the Lord 15
said, ' I am Jesus, whom thou persecutest. But 16

¹ *Lt.* pebble (Rev. ii. 17) ; method of condemning by black pebbles, acquitting by white.

rise and stand upon thy feet ; for I have appeared to thee for this purpose, to appoint thee to be a servant and a witness, both of what thou hast seen
 17 and of what thou shalt see me do ; selecting¹ thee out of the people and out of the Gentiles, unto
 18 whom I send thee, to open their eyes, that they may turn from darkness to light and from the dominion of Satan unto God, that they may receive remission of sins and an inheritance among them
 19 that have been sanctified by faith in me.' Wherefore, king Agrippa, I showed myself not disobedient
 20 to the heavenly vision, but declared first to those in Damascus, and also to Jerusalem, and throughout all the country of Judæa, and to the Gentiles, that they should repent and turn to God, doing
 21 works befitting their repentance. For these reasons a band of Jews seized me in the temple and made
 22 attempts to kill me. So having obtained help, the help that is from God, I stand unto this day, testifying both to small and to great, saying nothing beyond what the prophets and Moses said would come
 23 to pass ; whether the Christ would suffer, and whether he would be the first from the resurrection of the dead* to give tidings of light both to the people and to the Gentiles.
 24 But as he was thus defending himself, Festus, raising his voice, saith, Paul, thou art mad ; thy
 25 great learning doth drive thee mad.—But Paul saith, I am not mad, most excellent Festus, but
 26 utter words of truth and soberness. For the king knoweth of these things, unto whom also I speak freely, for I persuade myself that none of these things is hidden from him ; for this thing hath not
 27 been done in a corner. King Agrippa, believest thou the prophets ? I know that thou believest.—
 28 And Agrippa said unto Paul, With few words thou wouldst persuade me, to make me a Christian !²—
 29 But Paul said, I would to God that, whether with

¹ Delivering (A.V.) ; but it does not meet the facts of S. Paul's life ; whereas the text word is borne out by his Jewish birth and Roman citizenship. ² Or after (by) rising from the dead. ³ *Lit.* In (with) little me thou wouldst persuade a Christian to make (some MSS., 'to become'). In modico suades me Christianum fieri (Vulgate). The text is uncertain ; and it is straining things to get what is given above out of the Greek now generally adopted ; but probably it gives the substance of what Agrippa said.

few or with many, not only thou, but even all that hear me this day, might become such as I am, except for these bonds.

And the king rose up, and the governor, and Bernice, and they that sat with them; and having withdrawn, they spoke one to another, saying, This man committeth nothing deserving of death or of bonds.—And Agrippa said to Festus, This man might have been released, had he not appealed unto Cæsar.

Now when it was determined that we should sail for Italy, they delivered Paul and some other prisoners to a centurion named Julius, of the Augustan battalion. And going on board a vessel of Adramyttium, which was about to sail for the places on the coast of the province of Asia,¹ we put to sea, Aristarchus, a Macedonian of Thessalonica, being with us. And the next day we touched at Sidon; and Julius treated Paul kindly, and gave him leave to go unto the friends² and receive attention. And putting to sea thence, we sailed under the lee of Cyprus, because the winds were contrary. And when we had sailed across the sea that lieth off Cilicia and Pamphylia, we landed at Myrrha, in Lycia. And there the centurion found a ship of Alexandria sailing for Italy; and he put us on board. But sailing slowly for many days, and with difficulty having come off Cnidus, the wind not allowing us to make way beyond, we sailed under the lee of Crete, off Salmone; and with difficulty coasting along it, we came to a place called Fair Havens, near which was the city of Lasea.

But as much time had been spent, and the voyage was now dangerous (because the Fast also had now gone by), Paul admonished them, saying, Sirs, I perceive that the voyage will be with damage and much loss, not only of the cargo and the ship, but also of our lives. But the centurion paid more heed to the master³ and to the owner of the ship than to what was said by Paul. And as the harbour was not convenient to winter in, the majority advised to put to sea thence, if by any means they might

¹ See note to ii. 9.
the Christian brethren.

² His friends (A.V.), but see 3 S. John 14;
³ Or pilot.

reach Phoenix, a harbour of Crete, facing towards
 13 the south-west and north-west, and there winter.
 But when a south wind blew softly, thinking they
 had gained their object, they weighed anchor, and
 14 were passing Crete closer in shore. But not long
 afterwards there beat down from it a tempestuous
 15 wind, called Euraquilo;¹ and when the ship was
 caught, and could not face the wind, we let her go
 16 and drove on. And running under the lee of a small
 island, called Clauda,² we had much ado to get
 17 hold of the boat; and when they had hoisted it up,
 they used cables, undergirding the ship; and fear-
 ing lest they should strike upon the Syrtis,³ they
 18 lowered the gear, and so drove on. But as we were
 grievously storm-tossed, they proceeded the next
 19 day to throw the cargo overboard; and the third
 day they cast out with their own hands the fittings
 20 of the ship. And as neither sun nor stars shone
 upon us for several days, and no small tempest was
 beating upon us, all hope of our being saved was
 21 now almost lost. And as they were taking but little
 food, Paul then stood forth in the midst of them,
 and said, Sirs, ye should indeed have hearkened to
 me, and not have put to sea from Crete, and
 22 brought on yourselves this damage and loss. And
 now I admonish you to be of good cheer; for there
 will be among you no loss of life; but only of the
 23 ship. For a messenger of the God whose I am, and
 24 whom I serve, stood by me this night, saying, 'Fear
 not, Paul; before Cæsar thou must stand; and,
 behold, God hath granted to thee all them that are
 25 sailing with thee.' Wherefore, sirs, be of good
 cheer; for I believe God, that it will be even as it
 26 hath been told me. Howbeit, we must strike upon
 a certain island.
 27 But when the fourteenth night had come of our
 driving onwards in the Adriatic, about midnight
 the sailors deemed that they were drawing near to
 28 some land; and they sounded, and found twenty
 fathoms; but when they had gone a little farther,
 and had sounded again, they found fifteen fathoms.
 29 And fearing lest haply we should strike upon rocky
 ground, they dropped four anchors from the stern,

¹ Some MSS., 'Euroclydon.' ² Some MSS., 'Cauda' (now Gozzo).
³ A quicksand on the N. coast of Africa.

and longed for day to come. But as the sailors were seeking to escape out of the ship, and had lowered the boat into the sea (pretending that they were going to lay out anchors from the fore-part), Paul said to the centurion and to the soldiers, Unless these men remain in the ship, you cannot be saved. Then the soldiers cut away the ropes of the boat and let her fall off. And until day was just breaking, Paul besought them all to take some food, saying, This is the fourteenth day that ye have continued fasting, on the watch, taking nothing. Wherefore I beseech you to take some food, as this is for your safety; for there shall not a hair from the head of any one of you perish. And when he had thus spoken, he took bread, and gave thanks to God in presence of them all; and he broke it, and began to eat. Then they were all of good cheer, and themselves also took food. Now we were in all in the vessel two hundred and seventy-six souls.¹ And when they had eaten enough, they proceeded to lighten the ship by throwing out the wheat into the sea. Now when day came, they could not make out the land; but they noticed a certain creek with a beach, upon which they were minded, if they could, to run the ship up. And cutting away the anchors, they left them in the sea; at the same time, letting go the lashings of the rudders, and hoisting the fore-sail to the breeze, they made for the beach. But lighting upon a place where two seas met, they ran the vessel aground; and the fore-part stuck fast, and remained immovable; but the stem began to break up with the shock. Now the soldiers formed a project to kill the prisoners, lest any one of them should swim away and escape. But the centurion, wishing to save Paul, kept them from their purpose; and ordered that those that could swim should throw themselves overboard first, and get to land; and the rest, some on planks, and some on things from the ship. And so it came to pass that all escaped safe to land.

And having escaped, we then made out that the island was called Malta.² And the natives³ showed

¹ Some MSS., 'about seventy-six souls.'
² *Lit.* barbarians.

³ Greek, Melite.

us no ordinary kindness ;¹ for they lit a fire, and made us all welcome, because of the rains that had set in and because of the cold. But when Paul had gathered a bundle of sticks, and had laid them on the fire, a viper came out by reason of the heat, and fastened on his hand. Now when the natives saw the creature hanging from his hand, they said one to another, Surely this man is a murderer, whom, though he escaped the sea, Justice did not allow to live. He, however, shook off the creature into the fire, and suffered no harm. Now they were expecting that he would swell, or fall down dead suddenly ; but waiting a long time, and seeing nothing amiss happen to him, they changed their minds, and said that he was a god.

Now, in the neighbourhood of that place there were lands belonging to the chief man of the island, whose name was Publius ; who received us and entertained us courteously for three days. But it happened that the father of Publius was keeping his bed, suffering from fever² and dysentery ; to whom Paul went in, and having prayed and laid his hands upon him, he healed him. Whereupon all the others that had diseases in the island kept coming and were cured ; and these also honoured us with many honours, and when we were putting to sea they provided us with such things as we needed.

Now after three months we put to sea in a ship that had wintered in the island, an Alexandrian vessel, her figure-head The Twin Brothers.³ And landing at Syracuse, we stayed there three days. And thence by tacking we⁴ arrived at Rhegium ; and one day later a south wind sprang up, and on the second day we came to Puteoli, where we found brethren and were entreated to stay with them seven days ; and so we came to Rome. And from Rome the brethren, hearing of us, came as far as Appii Forum and Tres Tabernæ, to meet us ; and when Paul saw them, he thanked God and took courage. And when we had entered Rome,⁵ Paul was allowed to dwell by himself with the soldier that guarded him.

¹ *Lit.* philanthropy. ² *Lit.* fevers. ³ *Lit.* with the sign Dioscuri. ⁴ Some MSS., 'And thence we cast loose and.' ⁵ Some MSS. add, 'The centurion delivered the prisoners to the captain of the guard, but.'

But it came to pass three days afterwards that 17
 he called together the chief men of the Jews at that
 time ; and when they had come together, he said
 unto them, I, brethren, though I had done nothing
 against our people or the customs of our forefathers,
 was as a prisoner from Jerusalem delivered into the
 hands of the Romans ; who indeed, after examining 18
 me, were minded to set me at liberty, because there
 was in me nothing deserving death. But when the 19
 Jews spoke against it, I was forced to appeal unto
 Cæsar ; not that I have anything of which to accuse
 my nation. This then is why I besought you to see 20
 me and to speak with me ; for on account of the
 hope of Israel I am girt with this chain.—And they 21
 said unto him, Neither have we ourselves received
 letters from Judæa concerning thee, nor hath any
 of the brethren in person reported or spoken any
 evil of thee. But we deem it best to hear from thee 22
 what thou thinkest ; for as to this sect, it is known
 to us that everywhere it is spoken against.

But having arranged with him a day, they came 23
 in greater numbers to the place where he was enter-
 tained ; and to them he began to expound the
 matter, testifying the kingdom of God, and seeking
 to persuade them concerning Jesus, both from the
 law of Moses and from the prophets, from morning
 till evening. And some were being persuaded of 24
 the things that were spoken ; others disbelieved.
 But, as they did not agree among themselves, they 25
 began to depart, after Paul had said one word, Well
 did the Holy Spirit speak through Isaiah the
 prophet unto your forefathers, saying, 26

' Go unto this people, and say,

By hearing ye will hear, and will not under-
 stand ;

And seeing ye will see, and will not perceive ;
 For the heart of this people hath waxed gross, 27
 And with their ears they have grown dull of
 hearing,

And their eyes they have closed ;

Lest at any time they should see with their eyes,
 And hear with their ears,

And understand with their hearts, and should
 turn back,

And I should heal them.'

- 28 Be it known therefore unto you, that this salvation of God was sent to the Gentiles; they will also hearken.¹
- 30 And he dwelt two whole years in a hired dwelling of his own, and all that came in unto him he
- 31 received, preaching the kingdom of God and teaching the things concerning the Lord Jesus, with all boldness, without any hindrance.
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¹ Some MSS. add verse 29: 'And when he had said these words the Jews departed, having great disputation among themselves.'

THE LETTER¹ TO THE ROMANS

[A.D. 58]

Paul, bondman of Christ Jesus, apostle by calling,² set apart unto the gospel of God, which he promised beforehand through his prophets in holy scriptures, concerning his Son, who was born of the seed of David as to the flesh, who was marked out as Son of God, in power, as to his spirit of holiness by a resurrection of the dead—Jesus Christ our Lord; through whom we received grace and apostleship, for obedience to faith among all the nations, for his name's sake; among whom you also are Jesus Christ's by calling;² to all God's beloved that are in Rome, saints by calling,² grace to you and peace from God our Father and the Lord Jesus Christ.

First, I thank my God through Jesus Christ concerning you all, that your faith is proclaimed throughout the whole world. For God is my witness, whom I serve in my spirit in the gospel of his Son, as without ceasing I make mention of you, always in my prayers making request, if by some means now at last I may have a prosperous journey, by the will of God, to come unto you. For I long to see you, that I may impart to you some spiritual gift, to the end that you may be strengthened, or rather, that we may be together comforted among you, each through the other's faith, both yours and mine.

¹ The words 'The letter,' here and in other headings, are not in the oldest MSS. ² Or called to be an apostle (saints).

13 But I would not, brethren, have you ignorant that I often purposed to come unto you (and hitherto I was hindered), that I might gain some fruit among you also, even as I have done among
 14 the rest of the Gentiles. Both to Greeks and to barbarians, both to wise and to foolish, a debtor I am. So I, for my part, am eager to preach the gospel to you also that are in Rome.

16 For I am not ashamed of the gospel; for it is God's power unto salvation to every one that believeth; to Jew first, and also to Greek. For God's righteousness is revealed therein, from faith unto faith; even as it is written, 'But the righteous shall live by faith.'

18 For God's wrath is revealed from heaven upon all ungodliness and unrighteousness of men, who in
 19 unrighteousness hold down the truth; seeing that what may be known of God is manifest within them; 20 for God manifested it to them. For his invisible attributes, his everlasting power and divinity, ever since the creation of the world are clearly seen, being conceived¹ through the things made; that they
 21 may be without excuse, seeing that, knowing God, they did not glorify him as God, neither gave thanks; but became vain in their reasonings, and
 22 their senseless heart was darkened. Professing to
 23 be wise, they became fools, and changed the glory of the immortal² God for an image made like to mortal man, and to birds, and fourfooted beasts, and creeping things.

24 Wherefore God gave them up, in the desires of their hearts, to uncleanness, that their bodies should
 25 be dishonoured among them; men that exchanged the truth of God for their lie, and worshipped and served the creature rather than the Creator, who is blessed for ever; Amen.

26 For this reason God gave them up to degrading passions; for their women changed the natural use
 27 into that which is against nature; and in like manner the men also, leaving the natural use of the woman, burned in their craving one towards another, men with men working out their shame, and receiving in themselves the recompense due to their transgression.

¹ i.e. the concept of them being derived. ² Or incorruptible.

And even as they did not think fit to retain God 28
 in their knowledge, God gave them up to a reprobate
 mind, to do such things as are not befitting; filled 29
 as they were with all unrighteousness, wickedness,
 greediness, malice; full of envy, murder, strife,
 deceit, malignity; whisperers, backbiters, haters 30
 of God,¹ violent, proud, boasters, devisers of evil
 things, disobedient to parents, senseless, covenant- 31
 breakers, without natural affection, merciless, men 32
 that knowing the ordinance of God, that they that
 make a practice of such things are deserving of
 death, not only do them, but also share the delight
 of those that practise them.

Wherefore, O man, thou art without excuse, who- 2
 soever thou art that judgest; for wherein thou
 judgest thy fellow thou givest judgement against
 thyself; for thou that judgest dost make a practice
 of the same things. But we know that the judge- 2
 ment of God is according to truth upon them that
 practise such things.

But reckonest thou this, O man, thou that judgest 3
 them that practise such things, and doest the same,
 that thou wilt escape the judgement of God? Or 4
 dost thou despise the riches of his kindness and
 forbearance and long-suffering? not knowing that
 the kindness of God leadeth thee unto repentance?
 but according to thy stubbornness and impenitent 5
 heart dost treasure up for thyself wrath in a day of
 wrath and of revelation of righteous judgement from
 God, who will render to each according to his works; 6
 to them that by steadfastness in well-doing seek glory 7
 and honour and immortality—eternal life; but for 8
 them that are factious, and obey not the truth, but
 obey unrighteousness, there are anger and wrath,
 tribulation and distress, upon every soul of man 9
 that worketh out evil, of Jew first, and also of
 Greek; but glory and honour and peace for every 10
 one that worketh what is good, to Jew first, and
 also to Greek; for with God there is no showing of 11
 favour.² For as many as sinned without law³ will 12

¹ Or hateful to God. ² Or respect of persons. ³ 'Law' is a general controlling principle (as in the phrase 'law and order'), abstract and universal; from time to time it embodies itself in a code ('the law,' usually in the N.T. the Mosaic legislation). For the N.T. use, see Gifford, in *Speaker's Commentary*, vol. ii, pp. 41-8.

also perish without law; and as many as sinned
 13 under law will be judged by law. For not the
 hearers of law are righteous before God; but the
 14 doers of the law will be accounted righteous;¹ for
 when Gentiles that have no law do by nature the
 things of the law, these, though not having a law,
 15 are a law unto themselves;² in that they show,
 written in their hearts, the work of the law, their
 conscience also joining in witness, and their
 thoughts mutually accusing or even excusing
 16 them; in the day that God judgeth the secrets of
 mankind, according to my gospel, through Christ
 Jesus.

17 But if thou bearest the name of Jew, and retest
 18 thyself on law, and gloriest in God, and knowest his
 will, and approvest the things that are excellent,³
 19 receiving instruction out of the law, and art per-
 suaded that thou thyself art a guide to the blind,
 20 a light to them that are in darkness, an instructor
 of the foolish, a teacher of infants, having in the
 law the outline of all knowledge and of all truth;—
 21 thou therefore that teachest another, dost thou not
 teach thyself? thou whose preaching is 'Steal not,'
 22 dost thou steal? thou that sayest 'Commit not
 adultery,' dost thou commit it? thou that abhor-
 23 rest idols, dost thou rob temples? thou that gloriest
 in law, dost thou through thy transgression of the
 24 law dishonour God? For, because of you, the name
 of God is blasphemed among the Gentiles, even as
 it is written.

25 For circumcision indeed is profitable, if thou
 carriest out law; but if thou art a transgressor of
 law, thy circumcision hath become uncircumcision.
 26 Therefore, if the uncircumcision⁴ keep the ordi-
 nances of the law, will not his uncircumcision be
 27 reckoned as circumcision? and that which is by
 birth the uncircumcision, fulfilling the law, will
 judge thee, who with scripture and circumcision art

¹ Justified (here and elsewhere), A.V. ² 'For men of pre-
 eminent virtue there is no law; they are themselves a law. Anyone
 would be ridiculous who attempted to make laws for them'—
 Aristotle: 'Politics,' iii. 13, §14, p. 1284 a. ³ Or dost distin-
 guish the things that differ. 'The terms 'circumcision,' 'uncir-
 cumcision,' sometimes mean, 'the circumcised,' 'the uncircumcised';
 i.e. the Jews, or Gentiles; just as 'the Dispersion' (S. James i. 1,
 and elsewhere) means the persons dispersed.

a transgressor of law. For he is not a Jew, who is one outwardly; neither is that circumcision, which is outward, in flesh; but he is a Jew who is one inwardly, and circumcision is of the heart, in spirit, not in letter; whose praise¹ is not from men, but from God.

What then is the advantage of the Jew? or what the benefit of circumcision? Much, in every way; for, first, it is much that they were entrusted with the oracles of God. For what if some were faithless? will their faithlessness do away the faithfulness of God? God forbid! ² nay, let God be found true, but every man a liar; even as it is written, 'That thou mightest be accounted righteous in thy words,

And mightest prevail when thou comest into judgement.'

But if our unrighteousness establisheth the righteousness of God, what shall we say? Is God unrighteous who inflicteth his wrath? (I speak as men speak.) God forbid! for then how doth God judge the world? But if the truthfulness of God by my lie abounded to his glory, why am I also still to be judged as a sinner? and why not say—as is slanderously reported of us, and as some affirm that we say—'Let us do evil that good may come'?—the judgement on whom is just.

What then? are we excelled?³

In no wise; for we have already charged both Jews and Greeks with being all under sin; even as it is written,

'There is none righteous, no, not one;
There is none that understandeth; there is none that seeketh after God.

'They all turned aside, they became unprofitable together,

'There is none that doeth goodness, no, not even one.

'Their throat is an opened sepulchre;

With their tongues they deceived;

Poison of asps is under their lips;

Whose mouth is full of cursing and bitterness;

¹ Judah (Jew) means praise (Gen. xxix. 35). ² Lit. may it not happen! ³ Or are we better than they (A.V. and American Standard Version); but see ii. 25-29.

- 15 Swift are their feet to shed blood ;
 16 Destruction and misery are in their ways ;
 17 And the way of peace they never knew ;
 18 There is no fear of God before their eyes.
 19 Now we know that whatsoever the law saith, it
 speaketh to them that are under the law, that every
 mouth may be stopped and all the world may come
 20 under the judgement of God ; because by reason of
 works of law no flesh shall be accounted righteous
 in his sight ; for through law cometh knowledge of
 sin.
 21 But now, apart from law, God's righteousness
 stands manifested, being attested by the law and
 22 the prophets ; but it is God's righteousness through
 faith in Jesus Christ unto all that believe—for there
 23 is no distinction ; for all have sinned and are desti-
 24 tute of the glory of God—being freely accounted
 righteous by his grace through the deliverance¹ that
 25 is in Christ Jesus ; whom God set forth for a pro-
 pitiation,² through faith, in his blood ; for a display
 of his own righteousness, because of the passing
 over of the bygone sins in the forbearance of God ;
 26 unto the display of his righteousness at this present
 season—that he may himself be righteous, and may
 account righteous him that hath faith in Jesus.
 27 Where then is the glorying ? It is³ shut out. By
 what law ? a law of works ? nay, but by a law of
 28 faith. For we reckon that a man is accounted
 29 righteous by faith, apart from works of law. Or is
 God the God of Jews only ? not of Gentiles⁴ also ?
 30 Yes, of Gentiles also, if indeed God is one, who will
 account circumcision righteous by reason of faith,
 and uncircumcision righteous through the faith.

¹ Redemption (A.V.). ² Or as a mercy-seat (see Heb. ix. 5 ; Exod. xxv. 17 ; same word). The word is found in Hebrews ii. 17, and a form of it in 1 S. John ii. 2 ; iv. 10. It is related to the verb rendered 'be merciful' (S. Luke xviii. 13), and to the adjective rendered 'merciful' in Hebrews viii. 12. A propitiation is something that renders some one propitious, favourable, *neighbourly* (Lat., *prope*), to us. ³ *I.e.* was ; but here the English present better brings out the decisiveness of the act. ⁴ The word 'Gentiles' is from the Latin '*gentes*' (nations), and means men of the nations ; the Greek word is *ethne* (whence our *ethnic*), and means races, nations, especially foreign nations not worshipping the true God ; generally, the heathens (as here) in contrast with the Jews ; but S. Paul sometimes uses it of Christians of foreign origin (Gal. ii. 12, 13 ; Rom. xi. 13), as contrasted with those of Jewish birth.

Do we then through the faith do away with law ? 31
God forbid ! nay, we establish law.

What then shall we say that Abraham, our an- 4
cestor according to the flesh, hath found ?¹ for if 2
Abraham was by reason of works accounted right-
eous, he hath ground for glorying—but not towards
God. For, what saith the scripture ? ' Now 3
Abraham believed God, and it was reckoned to him
as righteousness.' Now to him that worketh, the 4
reward is reckoned, not in the way of grace, but of
debt ; whereas to him that worketh not, but 5
believeth on him that accounteth righteous the
ungodly man, his faith is reckoned as righteousness ;
even as David telleth the blessing pronounced upon 6
the man to whom God reckoneth righteousness
apart from works,

' Blessed are they whose iniquities have been 7
forgiven, and whose sins have been
covered ;

Blessed is the man whose sin the Lord will 8
not reckon.'

Is then this blessing pronounced upon the Cir- 9
cumcision, or upon the Uncircumcision also ? for
we say ' To Abraham his faith was reckoned as
righteousness.' How then was it reckoned ? when 10
he was in a state of circumcision ? or of uncircum-
cision ? Not of circumcision, but of uncircum-
cision ; and he received circumcision as a token,² a 11
seal set upon the righteousness of the faith that he
had while in his state of uncircumcision, that he
might be forefather of all them that believe, though
they be in a state of uncircumcision, that the
righteousness might be reckoned unto them ; and 12
forefather of circumcision to them that not only
belong to the Circumcision, but also walk orderly
in the steps of the faith that our forefather Abraham
had in the state of uncircumcision.

For not through the law came the promise to 13
Abraham or to his seed, that he should be inheritor
of the world, but through righteousness of faith.
For if they that belong to law are heirs, faith hath 14
been made void, and the promise of no effect ; for 15
the law worketh out wrath ; but where there is no

¹ Or our forefather hath found according to the flesh.

² Genesis xvii. 11.

16 law, neither is there any transgression. Therefore
 it came from faith, that it might be according to
 grace; to the end that the promise might be secured
 to all the seed, not to that only which belongeth to
 the law, but to that also which belongeth to the
 17 faith of Abraham, who is father of us all (even as
 it is written, 'Father of many nations I have
 appointed thee'), in the sight of him whom he
 believed, even God, who giveth life to the dead, and
 calleth to the things that are not in being as if they
 18 were; of Abraham, who in hope believed against
 hope, to the end that he might become father of
 many nations, according to that which had been
 19 spoken, 'So shall thy seed be.' And showing no
 weakness in faith he considered his own body—to
 all intents dead, he being about a hundred years
 20 old—and the deadness of Sarah's womb; yet at
 the promise of God he did not waver¹ through
 unbelief, but received strength through faith,
 21 giving glory to God, and being fully persuaded that
 what he hath promised he is able also to perform.
 22 Wherefore also it was reckoned to him as righteous-
 23 ness. Now, not for his sake only was it written that
 24 it was reckoned to him; but for the sake of us also,
 to whom it will surely be reckoned, who believe on
 25 him that raised from the dead Jesus our Lord, who
 was delivered up because of our trespasses, and was
 raised because of our being accounted righteous.²

5 Accounted righteous therefore by reason of faith,
 let us continue in peace with God through our
 2 Lord Jesus Christ, through whom also we have by
 our faith obtained our introduction into this grace
 wherein we stand; and we exult in hope of the
 3 glory of God. And not only this, but we exult in
 our tribulations also; knowing that the tribulation
 4 worketh out steadfastness; and the steadfastness,
 5 approval; and the approval, hope; and the hope
 doth not put to shame; because the love of God
 hath been poured out in our hearts through the

¹ Staggered not (A.V.). ² Many take this clause to mean, in order that we might be counted righteous (prospective, not retrospective). The text means that he was raised, because our justification had been effected (potentially) by his death. If love of symmetry may turn the scale, then the clause will be retrospective.

Holy Spirit which was given unto us. For Christ, 6
 we being yet without strength, died in due season
 for the ungodly. For scarcely for a righteous man 7
 will any one die (for perhaps for the good man
 some one doth even venture to die); but God giveth 8
 proof of his own love towards us, in that, we being
 yet sinners, Christ died for us. Therefore much 9
 more, accounted righteous now in his blood, we
 shall be saved through him from the wrath of God.
 For if, being enemies, we were reconciled to God 10
 through the death of his Son, much more, having
 been reconciled, we shall be saved in his life; and 11
 not only this, but exulting also in God through our
 Lord Jesus Christ, through whom we have now
 received the reconciliation.

Therefore, as through one man sin came into 12
 the world, and through sin death, and so death
 passed through unto all men, seeing that all sinned;
 —for, prior to any law, sin was in the world; but 13
 sin is not brought into account where there is no
 law. Nevertheless death reigned from Adam to 14
 Moses, even over them that did not sin after the
 likeness of the transgression of Adam, who is a
 figure¹ of him that was to come. But the free gift 15
 is not as was the trespass. For if by the trespass
 of the one, the many died, much more did the grace
 of God, and the gift in the grace of the one man, Jesus
 Christ, abound unto the many. And not as through 16
 one that sinned doth the gift come; for judgement
 sprang from one unto condemnation, but the free
 gift from many trespasses unto a sentence of
 acquittal. For if, by the trespass of the one, death 17
 set up its reign through that one; much more will
 they that receive the abundance of the grace and
 of the gift of righteousness reign in life through the
 one, Jesus Christ. So then as the result of one 18
 trespass reached unto all men, unto condemnation;
 even so the result of one sentence of acquittal
 reacheth unto all men, unto a pronouncing right-
 eous, unto life.² For as through the one man's dis- 19
 obedience the many were constituted³ sinners, so
 through the obedience of the one the many will be
 constituted³ righteous.

¹ Or type. ² Lit. a pronouncing righteous of life; genitive of effect or purpose. ³ Made (A.V.) 'constituti sunt,' etc. (Vulgate).

20 But law came in by the way,¹ that the trespass might increase. But where sin increased, grace
 21 overflowed; that as sin set up its reign in death, even so grace might set up its reign through righteousness unto life eternal through Jesus Christ our Lord.

6 What then shall we say? are we to cling to the sin, that the grace may increase?

2 God forbid! We that died to sin, how shall we
 3 any longer live therein? Or know ye not, that all we that were baptized into Christ Jesus, into his
 4 death we were baptized? Therefore we were buried with him through our baptism into his death; that, even as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him by what is the likeness of his death, surely we shall be united also by what is the likeness of his resurrection; knowing this, that our old self was crucified with him, that the body of sin might be done away, that so we should be no longer in bondage
 7 unto sin; for he that hath died hath been acquitted
 8 of his sin. But if we died with Christ, we believe
 9 that we shall also live with him; knowing that Christ, raised from the dead, dieth no more; death
 10 is no longer master over him. For the death that he died, unto sin he died, once for all; but the life
 11 that he liveth, he liveth unto God. Even so reckon ye yourselves also to be dead unto sin, but living unto God in Christ Jesus.

12 Therefore let not sin reign in your mortal body, that ye should obey the desires thereof; neither be presenting your members unto sin as weapons of unrighteousness; but present yourselves unto God, as men alive from the dead, and your members unto
 14 God as weapons of righteousness, for sin shall not be master over you; for ye are not under law, but under grace.

15 What then? may we commit sin, because we are not under law, but under grace?

16 God forbid! Know ye not that to whomsoever ye present yourselves as bondmen unto obedience, bondmen ye are of him whom ye obey; whether of sin unto death, or of obedience unto righteousness?

¹ Or incidentally, by way of parenthesis.

But thanks be to God, that whereas ye were bond- 17
men of sin, ye became obedient from the heart to
that form of teaching whereunto ye were handed
over: yea, set free from sin, ye became bondmen 18
to righteousness (I speak after the manner of men, 19
because of the infirmity of your flesh); for as ye
presented your members as bondmen to uncleanness
and to iniquity,¹ unto iniquity;¹ even so now
present your members as bondmen to righteousness,
unto sanctification. For when ye were sin's bond- 20
men, freemen ye were in regard to righteousness.
What fruit therefore were ye having then? things 21
(that ye are now ashamed of;² for the end of these
things is death. But now; set free from sin, and be- 22
come bondmen to God, ye have your fruit unto
sanctification, and as the end life eternal. For the 23
wages of sin is death; but the free gift of God is
life eternal in Christ Jesus our Lord.

Or know ye not (for I am speaking to men that 7
understand law), that the law is master over a per- 2
son as long as he liveth? For a woman that is
under a husband is to her living husband bound by
law; but if the husband die, she is discharged from
the law as to husbands. So then, while the husband 3
liveth, she will be called an adulteress if she be
wedded to another man; but if the husband die,
she is free from the law, so as to be no adulteress
though wedded to another man.

So that, my brethren, you also were put to death 4
as to the law through the body of Christ, in order
that ye might be wedded to another, to him that
was raised from the dead; that we might bear fruit
for God. For when we were in³ the flesh, the sinful 5
passions that the law called forth worked actively
in our members, to bear fruit for death. But, as it 6
is, we were discharged from the law, by dying to
that wherein we were held down, so as to serve in
newness of spirit, and not in oldness of letter.

What shall we say then? is the law sin? 7

God forbid! Nay, sin I knew not except through
law; for of covetousness also I had no knowledge,
had not the law said, 'Thou shalt not covet.' But

¹ Or lawlessness. ² Or what fruit therefore were ye having from
things that ye are now ashamed of? ³ i.e. controlled by.

8 sin, getting a starting-point,¹ wrought in me
 through the commandment all manner of covetous-
 9 ness. For, apart from law, sin is dead. But I,
 I was alive, apart from law, once; but, when the
 commandment came, sin came back to life; and I,
 10 I died. And the very commandment that was unto
 11 life, was found in my case to be unto death; for
 sin, getting a starting-point¹ through the command-
 12 ment, deceived me, and through it slew me. So
 that the law indeed is holy, and the commandment
 holy and righteous and good.

13 Did then that which is good become to me
 death?

God forbid! But sin became so, that it might
 be shown as sin, working out death for me through
 that which is good; that through the command-
 14 ment sin might become exceedingly sinful. For we
 know that the law is spiritual; but I, I am of
 15 flesh, sold into the hands of sin. For what I work
 out, I know not; for not what I desire I practise;
 16 but what I hate, that I do. But if I do what
 I desire not, I assent unto the law as being right.
 17 But in this case it is no longer I that work it out,
 18 but sin which dwelleth in me. For I know that in
 me (that is to say, in my flesh), dwelleth no good
 thing; for the desiring stands close at my hand,
 but not so the performing of that which is right.
 19 For the good that I desire I do not; but the evil
 20 that I desire not, that I practise. But if I do what
 I myself desire not, it is no longer I that work it
 out, but sin which dwelleth in me.

21 I find then this law for me, who desire to do what
 is right, that to me the evil stands close at hand.
 22 For as regards the inward man I delight in the law
 23 of God; but I see a different law in my members,
 warring against the law of my mind, and bringing
 me into captivity under the law of sin, the law that
 24 is in my members. Wretched man that I am! who
 25 will rescue me out of this body of death? Thanks
 be² to God through Jesus Christ our Lord. There-
 fore I of myself with the mind serve a law of God,
 but with the flesh a law of sin.

¹ i.e. a base of operations (point d'appui). ² Some MSS., 'I give thanks.'

Therefore there is now no condemnation for them 8
 that are in Christ Jesus. For the law of the Spirit 2
 of life in Christ Jesus set thee¹ free from the law of
 sin and of death. For—the thing that the law could 3
 not do, that wherein it was weak through the flesh—
 God sending his own Son in likeness of sinful flesh,
 and on account of sin, condemned sin in the flesh ;
 that the righteous demand of the law might be ful- 4
 filled in us, who walk not according to the flesh,
 but according to the Spirit. For they that are 5
 fleshly² set their minds upon the things of the flesh ;
 but they that are spiritual² set them upon the
 things of the Spirit. For the mind of the flesh is 6
 death, but the mind of the Spirit is life and peace ;
 because the mind of the flesh is enmity towards 7
 God ; for it doth not submit itself to the law of
 God, for indeed it cannot ; and they that are in the 8
 flesh cannot please God. But you are not in the 9
 flesh, but in the Spirit, if indeed the Spirit of God
 dwelleth in you. But if any one hath not the Spirit
 of God, that man is none of his. Now if Christ is 10
 in you, the body indeed is dead by reason of sin,
 but the spirit is life by reason of righteousness.
 But if the Spirit of him that raised Jesus from the 11
 dead dwelleth in you, he that raised from the dead
 Christ Jesus will also bring to life your mortal
 bodies through² his Spirit which dwelleth in you.

So then, brethren, we are debtors—not to the 12
 flesh, to live according to the flesh. For if ye live 13
 according to the flesh, ye will surely die ; but if by
 the Spirit ye put to death the doings of the body,
 ye will live. For as many as are led by the Spirit 14
 of God, sons of God they are. For ye did not receive 15
 a spirit of bondage, to bring you back to fear ;
 but ye received a spirit of adoption, wherein we cry,
 Abba, Father. The Spirit himself beareth witness 16
 with our spirit that we are children of God ; but 17
 if children, then heirs, heirs of God, and joint-heirs
 with Christ ; if indeed we suffer with him, that with
 him we may be also glorified.

For I reckon that the sufferings of the present 18
 time are not worthy to be compared with the glory
 that is to be unveiled upon us. For the eager 19

¹ Some MSS., 'me.' ² Lit. according to the flesh (Spirit).
³ Some MSS., 'by reason of.'

expectation of the creation waiteth for the unveiling
 20 of the sons of God. For the creation was subjected
 to vanity (not of its own will, but by reason of him
 21 that subjected it), in hope; because the creation
 also will itself be set free from the bondage of cor-
 22 ruption into the freedom of the glory of the children
 of God. For we know that the whole creation
 groaneth and travaileth in pain together until now;
 23 and not only it, but ourselves also, though we have
 the firstfruits of the Spirit, we ourselves also groan
 within ourselves, waiting for adoption, the deliver-
 24 ance of our body. For by this hope¹ we were saved;
 but a hope that is seen is no hope; for, what any
 25 one seeth, why doth he hope for it?² but if we hope
 for what we see not, with steadfastness we wait for it.
 26 But in like manner the Spirit also helpeth our
 infirmity; for, how we are to pray as we ought, we
 know not; but the Spirit himself maketh inter-
 27 cession for us with groanings unutterable. But he
 that searcheth the hearts knoweth what is the mind
 of the Spirit, that, in God's way, he maketh inter-
 cession for saints.
 28 Now we know that for them that love God all
 things³ work together for good, for them that with
 29 a purpose have been called. For, those that he
 foreknew, he also foreordained to be conformed to
 the image of his Son, that he might be firstborn
 30 among many brethren. But those that he fore-
 ordained, them he also called; and those that he
 called, them he also accounted righteous; but those
 that he accounted righteous, them he also glorified.
 31 What shall we say then to these things? If God
 32 is for us, who is against us? He that withheld⁴ not
 his own Son, but delivered him up for us all, how
 shall he not also with him freely give us all things?
 33 Who shall bring any charge against God's chosen?
 34 God is he that accounteth them righteous; who is
 he that condemneth? Christ Jesus is he that died,
 nay rather, that was raised, who is at God's right
 35 hand, who also maketh intercession for us. Who
 shall separate us from the love of Christ?⁵ shall

¹ Or in this hope; but see Ephesians ii. 8 (same construction).

² Some MSS., 'for who hopeth for (awaiteth) that which he seeth?'

³ Some MSS., 'love God, God makes all things.' ⁴ Same word as in Greek version of Genesis xii. 12. ⁵ Some MSS., 'of God.'

tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? even as it is 36 written,

'For thy sake we are put to death all the day long;

We were accounted as sheep for slaughter.'

But in all these things we are more than conquerors 37 through him that loved us. For I am persuaded 38 that not death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created 39 thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.

If it is truth I am speaking in Christ, I lie not; my 9 conscience bearing witness with me in the Holy Spirit, that I have great sorrow and my heart hath 2 unceasing anguish; for I was wishing to be 3 accursed,¹ even I myself, away from the Christ, for the sake of my brethren, my kinsmen as to the flesh, inasmuch as they are Israelites; theirs are 4 the adoption, and the glory,² and the covenants, and the giving of the law, and the divine service, and the promises; theirs are the patriarchs, and from them, 5 as touching the flesh, is the Christ, who is over all things, God, blessed for ever;³ Amen.

But it is not as if the word of God hath utterly 6 failed. For not all that come from Israel are Israel; neither, because they are Abraham's seed, are they 7 all children; but, 'In Isaac there shall be called for thee a seed.' That is to say, it is not the chil- 8 dren of the flesh that are children of God; but the children of the promise are reckoned for a seed. For of promise is this word, 'According to this 9 season I will come, and Sarah shall have a son.' And not only this; but Rebecca also, being with 10 child by one man, even by Isaac our forefather—for it was while the children were yet unborn, and 11 had done nothing good or bad; in order that God's purpose according to choice might stand, not depending on works, but on him that calleth—it was 12 said to her, 'The elder shall be in bondage to the

¹ Greek, anathema.

² The Shekinah, Exodus xxiv. 16, 17.

³ Some render, 'the Christ. He who is over all is God, blessed for ever.'

13 younger'; according as it is written, ' Jacob I loved, but Esau I hated.'

14 What shall we say then? Is there unrighteousness with God?

15 God forbid! for to Moses he saith, ' I will have mercy on whomsoever I have mercy, and will have compassion on whomsoever I have compassion.' So then it is not of him that willeth, nor of him that runneth, but of God who hath mercy. For the scripture saith to Pharoah, ' For this very purpose I raised thee up, that I might show forth in thee my power, and that my name might be published abroad in all the earth.' So then on whom he will, he hath mercy; but whom he will, he hardeneth.

19 Thou wilt say then to me, Why doth he still find fault? for who hath withstood his will?

20 Nay but, O man, who art thou that replicst against God? shall the thing formed say to him that formed it, ' Why didst thou make me thus? '

21 Or hath not the potter a right over the clay, out of the same lump to make one vessel unto honour, another unto dishonour? But what if God, wishing to show forth his wrath, and to make known his power, endured with much long-suffering vessels of wrath fitted for perishing; and this, that¹ he might make known the riches of his glory upon vessels of mercy, which he prepared beforehand for glory, whom he also called, even us, not from among Jews only, but also from among Gentiles? As also he saith in Hosea,

' I will call that my people, which was not my people;

And her beloved, that was not beloved;

26 And it shall be that in the place where it was said to them, You are not my people.

There they shall be called sons of a living God.'

27 But Isaiah crieth over Israel, ' Though the number of the sons of Israel be as the sand of the sea, the remnant shall be saved; for a sentence, accomplishing it and shortening it, the Lord will execute upon the earth.' And it is even as Isaiah hath foretold,

' Unless the Lord of Hosts² had left us a seed, We had become as Sodom, and had been made like Gomorrah.'

¹ Some MSS., ' perishing; that.' ² *Lit.* of Sabaoth.

What shall we say then? That Gentiles, who 30
 were not in pursuit of righteousness, overtook
 righteousness—but it was the righteousness that is
 from faith;—whereas Israel, in pursuit of a law of 31
 righteousness, did not attain to such a law. Where- 32
 fore? because pursuing it, not by faith, but as by
 works, they stumbled at the stone of the stumbling,
 even as it is written, 33

‘Behold I lay in Zion a stone of stumbling and
 a rock of offence;

And he that believeth on it shall not be put
 to shame.’

Brethren, my heart’s desire and my supplication 10
 to God on their behalf is, that they may be saved.
 For I bear them witness that they have zeal for 2
 God, but not according to knowledge. For, not 3
 knowing the righteousness of God, and seeking to
 establish their own, they did not submit themselves
 to the righteousness of God.

For Christ is the end of the law¹ unto righteous- 4
 ness to every one that believeth. For Moses writeth 5
 that the man that doeth the righteousness that is
 from law, shall have life therein. But the righteous- 6
 ness that is from faith saith thus, ‘Say not in thy
 heart, Who shall ascend into the heaven?’ (that is,
 to bring Christ down); or, ‘Who shall descend into 7
 the abyss?’ (that is, to bring up Christ from the
 dead). But what doth it say? ‘The word is nigh 8
 thee, in thy mouth and in thy heart’; that is to
 say, the word of faith, which we preach; that, if 9
 thou shalt acknowledge with thy mouth Jesus as
 Lord,² and shalt believe in thy heart that God
 raised him from the dead, thou shalt be saved;—
 for with the heart faith is exercised, unto righteous- 10
 ness; but with the mouth acknowledgment is made,
 unto salvation. For the scripture saith, ‘Every one 11
 that believeth on him shall not be put to shame.’
 For there is no distinction between Jew and Greek; 12
 for the same Lord is Lord of all, being rich unto all
 that call upon him; for, ‘Whosoever shall call upon 13
 the name of the Lord shall be saved.’

How then are they to call on him on whom they 14

¹ Law, regarded as a means of attaining to righteousness, is at an
 end in Christ. ² Some MSS., ‘acknowledge with thy mouth the
 saying, that Jesus is Lord.’

did not believe? but how are they to believe on him whom they did not hear? but how are they
 15 to hear without a preacher? but how are they to preach unless they are sent? According as it is written, 'How beautiful the feet of them that bring glad tidings of good things!'

16 Yet they did not all obey the glad tidings. For
 17 Isaiah saith, 'Lord, who believed our report?' So the belief cometh from hearing, but the hearing
 18 through the word of Christ. But I say, Did not they hear? Nay, verily,

'Unto all the earth went forth their sound,
 And unto the ends of the world their words.'

19 But I say, did not Israel know? First cometh Moses, saying,

'I will move you to jealousy against that which
 is no nation,

Against a nation without understanding I will
 provoke you.'

20 But Isaiah breaketh out boldly, and saith,

'I was found by them that sought me not;

Manifest I became to them that inquired not
 of me';

21 but as to Israel he saith, 'All the day long
 I stretched forth my hands unto a people disobeying
 and contradicting.'

11 I say then, Did God cast off his people? God
 forbid! For I myself am an Israelite, of the seed of

2 Abraham, of the tribe of Benjamin. Nay, God cast
 not off his people whom he foreknew. Or know ye
 not what the scripture saith in the account of Elijah?

3 how he pleads with God against Israel, 'Lord,
 thy prophets they have killed, thine altars they
 have dug down; and I alone am left, and they seek
 4 my life.' But what saith the answer of God¹ to
 him? 'I have left for myself seven thousand men,

5 who never bowed knee to Baal.' Even so then at
 the present time also there hath come to be a rem-
 6 nant according to a choice of grace. But if it is by
 grace, it is no longer from works; for then the grace
 becomes no longer grace.

7 What then? what Israel seeketh after, that he
 obtained not; but the chosen² obtained it, whereas
 8 the rest were blinded; according as it is written,

¹ Or the oracle. ² *Lit.* the choice (the part chosen).

' God gave them a spirit of drowsiness, eyes that they should not see, and ears that they should not hear,' until this very day. And David saith, 9
 ' Let their table become a snare, and a trap,
 And a stumbling-block, and a requital unto them;

Darkened be their eyes, that they may not 10
 see;

And their backs bow thou down always.'

I say then, Did they stumble in order that they 11
 might fall?¹

God forbid! But by their trespass² salvation hath come to the Gentiles, to provoke Israel³ to jealousy. But if their trespass² is the enriching of 12
 the world, and their discomfiture⁴ the enriching of the Gentiles, how much more will their fullness⁵ do! (But it is to you the Gentiles⁶ I am speaking; yea, 13
 as far as I am an apostle to Gentiles, I glorify my ministry, if by any means I may provoke to jealousy 14
 my own flesh and blood,⁷ and may save some from among them.) For if the rejection of them is the 15
 reconciling of the world, what will the receiving of them be, but life from the dead! Now, if the first- 16
 fruit is holy, so also is the lump;⁸ and if the root is holy, so also are the branches. But if some of 17
 the branches were broken off, whereas thou, wild olive tree as thou wast, wast grafted in among them,, and wast made with them a partaker of the root of the fatness of the olive tree; glory not over the 18
 branches! But if thou gloriest over them, it is not thou that bearest the root, but the root bears thee.

Thou wilt say then, ' Branches were broken off 19
 that I might be grafted in.' True; by their un- 20
 belief they were broken off, whereas thou by thy faith standest. Be not proud-minded, but fear; for if God spared not the natural branches, neither 21
 will he spare thee.

Behold therefore kindness and severity on God's 22
 part; on them that fell, severity, but on thee God's kindness, if thou continue in his kindness; for

¹ Or so as to fall (but in this case, what need for the strong phrase that follows?). ² Or fall. ³ Israel, not expressed in original, which has simply 'them.' ⁴ Or lessening, loss. ⁵ Or full number.

⁶ See note to iii. 29. ⁷ Last two words not expressed in original.

⁸ See Numbers xv. 19-21.

- 23 otherwise thou also wilt be cut out. Yea, they also, if they do not continue in their unbelief, will be grafted in; for God is able to engraft them back.
- 24 For if thou wast cut out from the olive tree that by nature is wild, and, contrary to nature, wast grafted into a garden olive tree, how much more shall these, the natural branches, be grafted into their own olive tree!
- 25 For I would not, brethren, have you ignorant of this mystery (lest ye should be wise in your own conceits), that blindness in part hath come upon Israel until the fullness of the Gentiles have come in.
- 26 And thus all Israel will be saved, even as it is written,
 ' Out of Zion there will come the Deliverer;
 He will turn away all ungodliness from Jacob;
 27 And this is their covenant from me,
 When I shall take away their sins.'
- 28 As regards the gospel, they are enemies for your sakes; but as regards God's choice, they are
 29 beloved for the sake of the forefathers. For God's gifts of grace and his calling bring him no regret.¹
- 30 For as you once were disobedient to God, yet have
 31 now obtained mercy by their disobedience; even so these also have now been disobedient, that, by the mercy shown to you, they themselves also may
 32 now obtain mercy. For God shut them all up into disobedience,² that he might have mercy on them all.
- 33 O depth of the riches and wisdom and knowledge of God! how unsearchable his judgements, and untraceable his ways! For
 34 ' Who ever knew the mind of the Lord, or who became his counsellor?
 35 Or who first gave to him, and shall have recompense made to himself? '
- 36 For from him and through him and unto him are all things; to him be the glory for ever; Amen.
- 12 I beseech you therefore, brethren, through the mercies of God, to present your bodies as a sacrifice, living, holy, well-pleasing unto God, the service of
 2 your reason. And do not become conformed to this

¹ i.e. are irrevocable (1's. ex. 4).

² Their disobedience was like a prison in which they were held captive.

world; but become transfigured by the renewing of your mind, that ye may discern what is the will of God, what is good and well-pleasing and perfect.

For I say, through the grace that was given unto me, to every one that is among you, not to have his mind set higher than he ought to set it; but to have it set on being sober-minded, according as God hath apportioned to each a measure of faith. For, even as in one body we have many members, yet the members have not all the same function; so we, the many, are one body in Christ, but severally members one of another.

But having gifts of grace differing according to the grace that was given to us, be it prophecy, let us prophesy according to the proportion of our faith; or active service, let us give ourselves to our service; or he that teacheth, let him give himself to his teaching; or he that exhorteth, to his exhortation; he that giveth, let him do it with liberality; he that ruleth, with diligence; he that showeth mercy, with cheerfulness. Let your love be unfeigned. Abhor what is evil; cleave to what is good; as to love of the brethren, affectionate one towards another; as to honour, preferring one another; as to diligence, not slothful; as to the spirit, fervent; as to the Lord, doing bond-service; as to hope, rejoicing; as to tribulation, being patient; as to prayer, persevering; as to the necessities of the saints, communicating to them; as to love of strangers, being keen to show it. Bless them that persecute; bless and curse not. Rejoice with them that rejoice; weep with them that weep; being of the same mind one with another; not setting your minds on high things, but giving yourselves up to things lowly. Do not become wise in your own conceits. Render to no one evil for evil. Take forethought for things honourable in the sight of all men. If it be possible, as far as in you lieth, be at peace with all men. Avenge not yourselves, beloved, but give place to God's wrath; for it is written, 'To me belongeth vengeance; I will

¹ Some MSS., 'as to the opportunity, serving it.' ² *Lit.* letting yourselves be carried along with (same word as in Gal. ii. 13; 2 Peter iii. 17). ³ *Lit.* the wrath (as in v. 9); meaning determined from context.

20 recompense, saith the Lord.' But if thine enemy hunger, give him food ; if he thirst, give him drink ; for by so doing thou wilt heap coals of fire upon
 21 his head. Be not overcome by evil, but overcome evil with good.

13 Let every soul submit itself to supreme authorities ; for there is no authority except by will of God ; yea, those that are have been appointed by
 2 God. So then he that setteth himself against the authority, resisteth the appointment of God ; but they that resist will receive to themselves a judgement. For rulers are a terror, not to the good work,
 3 but to the evil. But wouldst thou have no fear of the authority ? do what is good, and thou wilt have
 4 praise from it ; for it is God's minister to thee for good. But if thou do what is evil, be afraid ; for not in vain doth it bear the sword ; for God's minister it is, an avenger for wrath to him that
 5 committeth evil. Wherefore ye must needs submit yourselves, not only because of the wrath, but also
 6 for your conscience' sake. For this is why ye pay taxes also ; for ministers of God's service they are,
 7 labouring constantly unto this very end. Render to all their dues ; tax to whom tax is due ; custom to whom custom ; fear to whom fear ; honour to whom honour.

8 Owe no one any thing, except to love one another ; for he that loveth his fellow hath fulfilled all law.¹
 9 For this, ' Thou shalt not commit adultery, Thou shalt not murder, Thou shalt not steal, Thou shalt not covet', and whatsoever other commandment there may be, is summed up in this saying, namely,
 10 ' Thou shalt love thy neighbour as thyself '. Love worketh no evil to one's neighbour ; love therefore
 11 is fulfilment of law. And this, as knowing the season, that already it is time for you to awake out of sleep ; for now is salvation nearer to us than
 12 when first we believed. The night was far spent, but the day hath drawn near ; let us therefore put off the works of the darkness ; but let us put on the
 13 weapons of the light. Let us walk becomingly, as in the day, not in revellings and drunkenness, not in debauchery and wanton acts, not in strife and

¹ *Lit.* fulfilled law (in all its ramifications).

jealousy ; but put ye on the Lord Jesus Christ, and 14
as to the flesh take no forethought for its desires.

But him that is weak in faith, receive ; yet not 14
to pass judgements on matters of opinion. One 2
hath faith to eat all things ; whereas he that is
weak, eateth herbs. He that eateth, let him not 3
despise him that eateth not ; but he that eateth
not, let him not judge him that eateth ; for God
hath received him. Who art thou, that thou 4
judgest another's servant ?¹ to his own lord he
stands or falls ; but he will be kept standing, for
strong is the Lord to make him stand. For one 5
esteemeth one day above another ; another esteemeth
every day alike. Let each be fully persuaded
in his own mind. He that observeth the day, to the 6
Lord he observeth it ;² and he that eateth, to the
Lord he eateth, for he giveth thanks to God ;
and he that eateth not, to the Lord he eateth
not, and giveth thanks to God. For none of us 7
liveth to himself, and none dieth to himself. For, 8
whether we live, to the Lord we live ; and whether
we are dead, to the Lord we are dead ; therefore,
whether we live, or whether we are dead, the
Lord's we are. For to this end Christ died and 9
came to life, that both of dead and of living he
might become Lord.

But thou, why judgest thou thy brother ? or 10
thou too, why dost thou despise thy brother ? for
we all shall stand at the judgement-seat of God. For 11
it is written,

' As I live, saith the Lord, to me every knee
shall bow,

And every tongue shall give praise to God.'
Therefore each of us will give to God account of 12
himself. Therefore let us no more judge one 13
another ; but let this rather be your judgement,
not to put a stumbling-block in a brother's way, or
an occasion of falling.

I know and am persuaded in the Lord Jesus, that 14
nothing is unclean of itself ; only to him that accounteth
any thing as unclean, to him it is unclean.
For if because of food thy brother is grieved, thou 15
art no longer walking according to love. Do not

¹ *Lit.* house-servant, domestic. ² A.V. adds, ' he that regardeth
not the day, to the Lord he doth not regard it.'

by that food of thine bring ruin on one for whom
 16 Christ died. Therefore let not that good of yours
 17 be evil spoken of; for the kingdom of God is not
 eating and drinking, but righteousness and peace
 18 and joy in the Holy Spirit. For he that herein serveth
 Christ is well-pleasing unto God and approved
 19 by men. Therefore we pursue¹ after whatever
 makes for peace and whatever tends to our mutual
 20 edification. Do not thou for food's sake overthrow
 the work of God. All things indeed are clean; yet
 it is ill for the man whose eating gives offence.
 21 It is well not to eat flesh, nor to drink wine, nor to
 22 do anything wherewith thy brother stumbleth. Thou,
 what faith thou hast, have it to thyself before God.
 Blessed is he that judgeth not himself in that which
 23 he approveth. But he that doubts stands condemned
 if he eat, in that he doth not act from faith; now
 whatsoever is not from faith, sin it is.
 15 But we, the strong, ought to bear the infirmities
 2 of the weak, and not to please ourselves. Let each
 of us please his neighbour, as regards what is good,
 3 unto edification. For even Christ pleased not himself;
 but, as it is written, 'The reproaches of them
 4 that reproach thee fell upon me.' For whatsoever
 things were written aforetime, for our instruction
 they were written, that through the steadfastness
 and through the comfort of the scriptures we might
 5 hold the hope. But may the God of that steadfastness
 and that comfort grant you to be of the same mind
 one with another, according to Christ
 6 Jesus; that with one accord ye may with one
 mouth glorify the God and Father of our Lord Jesus
 7 Christ. Wherefore receive one another, even as
 Christ also received us,² to the glory of God.
 8 For I say that Christ hath become a minister of
 circumcision on behalf of the truth of God, in order
 to confirm the promises made to the forefathers;
 9 yet that the Gentiles should on behalf of mercy
 glorify God; even as it is written, 'This is why
 I will give praise to Thee among the Gentiles, and
 10 will sing unto thy name.' And further it saith,
 11 'Rejoice, ye Gentiles, with his people.' And further,
 'Praise the Lord, all ye Gentiles;
 And let all the peoples give praise to him.'

¹ Some MSS., 'let us pursue.'² Some MSS., 'you.'

And, further, Isaiah saith, 12
 ' These shall be the root of Jesse,
 And he that ariseth to rule over Gentiles ;
 On him shall Gentiles hope.'

Now may the God of that hope fill you with all 13
 joy and peace in believing, that ye may abound in
 the hope, in power of the Holy Spirit.

Now I am persuaded, my brethren, even I my- 14
 self, about you, that even of yourselves ye are full
 of goodness, filled with all knowledge, able even to
 admonish one another. But I write to you the 15
 more boldly here and there, as putting you in
 remembrance, because of the grace that was given
 me from God, that I should be a minister of Christ 16
 Jesus unto the Gentiles, doing the work of a priest
 with the gospel of God, that the offering up of the
 Gentiles may become acceptable, consecrated in the
 Holy Spirit.

I have therefore my own ground for glorying in 17
 Jesus Christ in the things pertaining to God ; for 18
 I will not venture to speak of any of those things that
 Christ wrought not out through me myself, in order
 to the obedience of the Gentiles, by word and deed,
 in power of signs and wonders, in power of the Holy 19
 Spirit ;¹ so that from Jerusalem and round about
 it, as far as to Illyricum, I have fully set forth the
 gospel of the Christ ; yet making it my ambition 20
 so to preach the gospel, not where Christ had been
 already named, that I might not build upon another
 man's foundation ; but, even as it is written, 21

' They shall see, to whom no tidings came of
 him ;

And they that have not heard shall under-
 stand.'

This is why I was hindered these many times from 22
 coming unto you. But now as having no further 23
 scope in these regions, and having had for some
 years a longing to come unto you, whenever I may 24
 be journeying to Spain—for I hope to see you as I pass
 through, and by you to be sent forward thither,
 if of you I may first in some measure have my fill—
 but at present I am going to Jerusalem, ministering 25
 to the saints. For Macedonia and Achaia took 26
 delight in making some contribution for the poor

¹ Some MSS., ' of the Spirit of God.'

27 among the saints that are in Jerusalem. They took
delight, I say ; and their debtors they are ; for if
in their spiritual things the Gentiles shared, they in
turn stand in debt to minister to them in the things
28 of the flesh. Therefore when I have completed this
work, and have sealed to them this fruit, I will set
29 out, by way of you, for Spain. Now I know that
in coming unto you, I shall come in the fullness of
the blessing of Christ.

30 But I beseech you, brethren, through our Lord
Jesus Christ, and through the love of the Spirit, to
strive together with me in your prayers unto God
31 on my behalf, that I may be delivered from those
in Judæa that are disobedient ; and that my minis-
tration which is for Jerusalem may prove accept-
32 able to the saints, that I may come unto you in joy
through the will of God, and may together with you
find rest.

33 Now the God of our peace be with you all ; Amen.

16 But I commend to you Phœbe our sister, as being
2 a deaconess¹ of the church in Cenchreæ, that ye
may receive her in the Lord, as becometh saints, and
may assist her in whatsoever matter she may have
need of you ; for she also showed herself a helper
of many, and of myself.

3 Greet Prisca and Aquila, my fellow-workers in
4 Christ Jesus ; persons who for my life laid down
their own necks ; unto whom not only I give thanks,
5 but also all the churches of the Gentiles ; and greet
the church at their house.

Greet Epænetus, my beloved, who is the first-
6 fruit of the province of Asia² unto Christ. Greet
Mary, one who bestowed much labour on you.³
7 Greet Andronicus and Junias, my kinsmen and my
fellow-captives, men who are of note among the
apostles, who also have been in Christ longer than I.
8 Greet Ampliatus, my beloved in the Lord. Greet
9 Urbanus, our fellow-worker in Christ ; and Stachys,
10 my beloved. Greet Apolles, the approved in Christ.
Greet them that are of the household of Aristobulus.
11 Greet Herodion, my kinsman. Greet such of the
12 household of Narcissus as are in the Lord. Greet
Tryphæna and Tryphosa, who labour in the Lord.
Greet Persis, the beloved, one who laboured much

¹ Servant (A.V.). ² See note to Acts ii. 9. ³ Some MSS., ' us.'

in the Lord. Greet Rufus, the chosen in the Lord, 13
 and her that is his mother and mine. Greet Asyn- 14
 critus, Phlegon, Hermes, Patrobas, Hermas, and the
 brethren that are with them. Greet Philologus and 15
 Julia, Nercus and his sister, and Olympas, and all
 the saints that are with them. Greet one another 16
 with a holy kiss. All the churches of Christ greet
 you.

But I beseech you, brethren, to mark them that 17
 cause the divisions and the occasions of stumbling,
 contrary to the teaching that you learnt; and
 turn away from them. For such persons serve not 18
 our Lord Christ, but their own bellies; and by their
 smooth and plausible speech they deceive the hearts
 of the innocent. For, as to you, your obedience 19
 hath reached the ears of all men. Over you, there-
 fore, I rejoice; yet I would have you wise as to
 what is good, but simple as to what is evil. But 20
 the God of our peace will crush Satan under your
 feet shortly.

The grace of our Lord Jesus Christ be with you.
 Timothy, my fellow-worker, and Lucius, and 21
 Jason, and Sosipater, my kinsmen, greet you. I, 22
 Tertius, the penman of the letter, greet you in the
 Lord. Gaius, host to me and to the whole church, 23
 greeteth you. Erastus, the treasurer of the city,¹
 greeteth you, and Quartus the brother.²

Now to him that is able to strengthen you in ac- 25
 cordance with my gospel and the preaching of Jesus
 Christ, in accordance with the revelation of a
 mystery which hath been kept in silence during
 times eternal, but is manifested now, and through 26
 prophetic scriptures made known, according to the
 injunction of the eternal God, unto all the Gentiles,
 for obedience to faith; to God only wise, through 27
 Jesus Christ, to whom³ be the glory for evermore;
 Amen.

¹ i.e. Corinth. ² Some MSS. add verse 24: 'The grace of our Lord Jesus Christ be with you all, Amen'—and omit the similar sentence in verse 20. ³ Some MSS. omit, 'to whom.'

THE FIRST LETTER TO THE CORINTHIANS

[A.D. 57]

1 Paul, apostle of Christ Jesus by calling,¹ through
2 the will of God; and Sosthenes the brother; to God's
church that is in Corinth, men that have been
sanctified in Christ Jesus, saints by calling,¹ together
3 with all that call upon the name of our Lord Jesus
Christ in every place, their Lord and ours; grace to
you and peace from God our Father and the Lord
Jesus Christ.

4 I thank God always concerning you, for the grace
5 of God which was given you in Christ Jesus; that in
every thing ye were made rich in him, in all utter-
6 ance and all knowledge (inasmuch as the testimony
7 of the Christ was established in you), that ye should
not find yourselves lacking in any gift, while wait-
8 ing for the revelation of our Lord Jesus Christ, who
will also establish you until the end, unimpeachable
9 in the day of our Lord Jesus Christ. Faithful is
God, through whom ye were called into fellowship
with his Son Jesus Christ our Lord.

10 But I entreat you, brethren, through the name of
our Lord Jesus Christ, that ye all say the same
thing, and that there be no divisions among you;
but that ye be knit together in the same mind and
11 in the same judgement. For it was signified to me,
about you, my brethren, by the household of Chloe,
12 that there are contentions among you. What
I mean is this, that each of you saith, 'I stand by²

¹ Called to be an apostle (saints) (A.V.). ² *Lit.* I am of.

I. CORINTHIANS 1

Paul'; and I, by Apollos'; and I, by Cephas';¹
'and I, by Christ'.

Hath the Christ been divided? surely Paul was 13
not crucified for you? or were ye baptized into
the name of Paul? I give thanks² that not one of 14
you did I baptize, except Crispus and Gaius; that no
one should say that ye had been baptized into my 15
name. I did, however, baptize the household of 16
Stephanas also; beyond that, I know not whether
I baptized any one else. For Christ did not send 17
me to baptize, but to preach the gospel; not with
wisdom of utterance, lest the cross of Christ should
be made of no effect.

For the utterance of the cross is, for them that 18
are perishing, foolishness; but for us who are in
the way of salvation, it is the power of God. For 19
it is written,

'I will destroy the wisdom of the wise,
And the prudence of the prudent I will bring
to naught.'

Where is the wise man? where the scribe? where 20
the disputer of this world? hath not God made
foolish the wisdom of the world? For, seeing that 21
in the wisdom of God the world with all its wisdom
did not get to know God, it was God's good pleasure
through the foolishness of the preaching to save
them that believe; seeing also that Jews ask for 22
signs, and Greeks seek wisdom; but, as for us, we 23
preach a Christ that hath been crucified, to Jews a
stumbling-block, and to Gentiles foolishness, but to 24
them that are the called, both Jews and Greeks,
Christ, the power of God and the wisdom of God;
because the foolishness of God is wiser than men, 25
and the weakness of God is stronger than men.

For consider, brethren, as to your calling, that 26
not many were wise according to the flesh, not many
mighty, not many high-born; but whatever is 27
foolish in the world God chose, that he might put
to shame them that are wise; and whatever is weak
in the world God chose, that he might put to shame
whatever is strong; and whatever is base-born in the 28

¹ i.e. Peter. ² i.e. has Christ's body, the church, been rent
asunder? but some render, 'Has the Christ been apportioned' (to
one party)? but this meaning does not quite suit vil. 33 (same word).
³ Some MSS., 'I thank God.'

world, and whatever is despised, God chose, even¹ whatever counts for nothing, that what does count
 29 he might bring to naught; in order that no flesh
 30 should glory before God. Nay it cometh of him that you have your being in Christ Jesus, who became wisdom to us from God, both righteousness
 31 and sanctification, and deliverance; that, even as it is written, 'He that glorieth, let him glory in the Lord.'

2 And I, when I came unto you, brethren, came with no pre-eminence of utterance or of wisdom, declaring to you the testimony² of God. For there was nothing that I determined to know among you, except Jesus Christ and him crucified. And I, in weakness, and in fear, and in much trembling, was
 4 with you; and my utterance and my preaching were not in persuasive words of wisdom, but in
 5 demonstration of the Spirit and of power; to the end that your faith might rest, not on the wisdom of men, but on the power of God.

6 Wisdom, however, we speak among them that are full-grown, yet a wisdom not of this world, nor of the rulers of this world, who come to naught;
 7 but we speak God's wisdom, in a mystery, the wisdom that hath been hidden away, which God fore-
 8 ordained before the ages, to the glory of us; which not one of the rulers of this world hath come to know; for had they known it, they would not have
 9 crucified the Lord of the glory; but even as it is written,

'Things that eye never saw, and ear never heard,

And into the mind of men never came,

Whatsoever things God hath prepared for them that love him.'

10 For to us God revealed them through the Spirit; for the Spirit searcheth all things, yea, the depths
 11 of God. For who of men knoweth the things of a man, except the man's own spirit which is in him? even so the things of God, no one but the Spirit of
 12 God hath come to know. But as for us, we received, not the spirit of the world, but the Spirit that is from God, that we might know the things that were
 13 freely given us by God; which things we also speak,

¹ Some MSS., 'and.'

² Some MSS., 'mystery.'

not in words taught by human wisdom, but in words taught by the Spirit; with spiritual words combining spiritual things. But the natural man doth not receive the things of the Spirit of God, for they are foolishness to him; and he cannot know them, because they are spiritually scrutinized;¹ whereas the spiritual man scrutinizes¹ all things, yet he himself is scrutinized¹ by no one. For 'who ever knew the mind of the Lord, that he might instruct him?' but we, we have the mind of Christ. 14 15 16

And I, brethren, could not speak to you, as to spiritual men, but as to men of flesh and blood, as to infants in Christ. With milk I fed you, not with solid food; for hitherto ye had not the strength. Nay, not even now have ye the strength; for ye are still fleshly. For, whereas there is among you jealousy and strife, are ye not fleshly, and walk ye not in the ways of men? For whenever one saith, 'I stand by Paul', and another, 'I by Apollos', are ye not mere men? 3 2 3 4

What then is Apollos? nay, what is Paul? servants² through whom ye became believers, and each as the Lord gave to him. I did the planting, Apollos the watering; but God was giving the growth. So then neither he that planteth is anything, nor he that watereth; but God that giveth the growth is everything. Now he that planteth and he that watereth are one;³ yet each will receive his own reward according to his own labour. For God's fellow-workers are we; God's tillage, God's building; are ye. 5 6 7 8 9

According to the grace of God which was given me, as a skilled master-builder I laid a foundation; but another buildeth thereon. But let each take heed how he buildeth thereon. For, other foundation no one can lay besides that which is laid, which is Jesus Christ. But if any one buildeth upon the foundation, gold, silver, costly stones,⁴ wood, hay, stubble, the work of each will become manifest; for the Day⁵ will make it clear, because in fire it is revealed; and the work of each, of what sort it is, the fire will prove it. If any one's work which he 10 11 12 13 14

¹ Or examined (examiners). ² Ministers (A.V.). ³ Lit. one thing. ⁴ Or precious stones (jewels). ⁵ i.e. the day of judgement.

built thereon shall abide, a reward he will receive ;
 15 if any one's work shall be burnt up, he will suffer
 the loss of it ; but he himself will be saved, yct so
 as through fire.

16 Know ye not that ye are God's sanctuary, and
 17 that the Spirit of God dwelleth in you ? If any one
 destroyeth the sanctuary of God, him God will
 destroy ; for the sanctuary of God is holy, and such
 are you.

18 Let no one deceive himself ; if any one thinketh
 himself to be wise among you in this age, let him
 19 become foolish, that he may come to be wise. For
 the wisdom of this world is foolishness with God.
 For it is written, ' He that catcheth the wise in their
 20 own craftiness ' ; and further, ' The Lord knoweth
 the reasonings of the wise, that they are vain ' .
 21 So then, let no one glory in men ; for all things are
 22 yours, be it Paul, or Apollos, or Cephas, or world,
 or life, or death, or things present, or things to come ;
 23 all things are yours ; but you are Christ's ; but
 Christ is God's.

4 Let a man so account of us as of ministers of
 2 Christ and stewards of the mysteries of God. Here
 moreover it is required in stewards that a man be
 3 found faithful. But with me it counts for very
 little that I should be scrutinized¹ by you or by
 man's tribunal ; yea, I do not even scrutinize¹
 4 mine own self. For I am not conscious of any thing
 against myself. Yet I am not hereby proved
 5 righteous ; but my scrutinizer is the Lord. So then,
 judge nothing before the time, until the Lord come,
 who will both bring to light the secrets of the dark-
 ness, and will make manifest the counsels of the
 hearts ; and then each will have his praise from God.

6 Now these things, brethren, I have in a figure
 transferred to myself and Apollos for your sakes,
 that in us ye may learn the lesson, ' Not to go
 beyond what is written,' that none of you puff your-
 selves up in favour of the one against the other.

7 For who maketh thee to differ ?² nay, what hast
 thou that thou didst not receive ? but if thou didst
 receive it, why dost thou glory as if thou hadst not
 8 received it ? So soon ye have been filled ! so soon
 ye became rich ! apart from us ye became kings !

¹ Or examine(d). ² Or distinguishes thee.

yea, and would that ye had become kings, that we also with you might come to be kings! For, I think, God showed forth us, the apostles, last of all, as men doomed to death, seeing that we have become a spectacle to the world, both to angels and to men. We are fools for Christ's sake, but you are wise in Christ; we weak, but you are strong; you in high repute, but we unhonoured. Unto this present hour we hunger and thirst; and are naked, and buffeted, and homeless; and toil, working with our own hands; reviled, we bless; persecuted, we bear with it; defamed, we entreat; we have become as the refuse of the world, the offscouring of all things, even until now.

It is not to shame you that I write these things, but to admonish you, as my beloved children. For though ye may have ten thousand tutors¹ in Christ, yet ye have not many fathers; for it is I that, in Christ Jesus, begot you through the gospel. Wherefore, I beseech you, show yourselves imitators of me. For this very reason I am sending to you Timothy, who is a child of mine, beloved and faithful in the Lord; he will remind you of my ways in Christ Jesus, even as I teach everywhere in every church.

Now some were puffed up, as if I were not coming unto you. Come unto you, however, I will shortly, if the Lord will; and I shall learn, not the words of them that are puffed up, but the power; for the kingdom of God is not in word, but in power. What will ye? that I come unto you with a rod? or in love and a spirit of meekness?

It is actually reported that there is fornication among you; and such fornication as is not even among the Gentiles, that one should have his father's wife. And you are puffed up; and did not rather mourn, so that he that committed this deed might be taken away from among you. For I, on my part, being absent in body, but present in spirit, have already, as to him that so perpetrated this deed, decided in the name of the Lord Jesus, as if I were present—you and my spirit being gathered together with the power of our Lord Jesus—to deliver such a one unto Satan for destruction of the flesh, that the spirit may be saved in the day of the

¹ *Lit.* pedagogues (child-escorts).

6 Lord. Unseemly is your glorying ! Do ye not know that a little leaven leaveneth the whole lump ?
 7 Purge out the old leaven,¹ that ye may be a new lump, even as ye are unleavened. For our passover
 8 lamb also hath been slain, even Christ ; wherefore let us keep our feast, not with old leaven, neither with leaven of malice and wickedness, but with unleavened bread of sincerity and truth.

9 I wrote to you in my letter, to keep no company
 10 with fornicators ; meaning not entirely the fornicators of this world, or its covetous ones and extortioners, or idolaters (for then ye would have to go
 11 quite out of the world) ; but, in fact, I wrote to you, to keep no company, if any one bearing the name of ' brother ' is a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner—with such a one not even to eat. For is it
 12 my work to judge them that are outside ?² is it
 13 not those that are within that you judge ? But them that are outside God judgeth. Put away the evil one from among yourselves.

6 Dare any one of you, having a matter against his fellow, go to law before the unrighteous, and not
 2 before the saints ? Or do ye not know that the saints will judge the world ? And if before you the world is judged, are ye unfit for the pettiest
 3 tribunals ? Do ye not know that angels we shall judge ?—to say nothing of matters of this life !
 4 Therefore, if ye have tribunals for matters of this life, set them to judge that are held of no account
 5 in the church.³ To shame you I say it. Can it be that there is not found among you even one wise person, who will be competent to decide his brother's matter ?⁴ But brother goeth to law with
 7 brother, and that before unbelievers.⁵ Nay, to begin with, it is altogether a defect in you that ye have lawsuits one with another. Why do ye not rather suffer wrong ? why not rather be defrauded ?
 8 Nay ye yourselves do wrong and defraud, and that towards brethren !

¹ Exodus xii. 15 ; xiii. 7. ² i.e. not members of the church.

³ Or do you set them to judge that, in the church, are held of no account (i.e. heathen judges) ? ⁴ Lit. between his brother—in the matter of his brother (and some third party) ; perhaps a conventional abridgement of some legal expression. ⁵ i.e. heathens.

Or do ye not know that wrongdoers will not 9
 inherit God's kingdom? Be not misled; not forni-
 cators, nor idolaters, nor adulterers, nor effeminate
 persons, nor abusers of themselves with men, nor 10
 thieves, nor covetous persons, nor drunkards, nor
 revilers, nor extortioners, will inherit the kingdom
 of God. And these things some of you were; but 11
 ye washed them away, but ye were sanctified, but
 ye were counted righteous, in the name of the Lord
 Jesus Christ, and in the Spirit of our God.

All things are permitted me, but not all things 12
 are expedient; all things are permitted me, but
 I will not be brought under the dominion of any.
 Foods for the belly, and the belly for foods; but 13
 God will do away with both it and them. The body,
 however, is not for fornication, but for the Lord;
 and the Lord for the body; but God hath raised 14
 the Lord, and will raise us up through his power.
 Know ye not that your bodies are members of 15
 Christ? shall I then take away the members of
 Christ, and make them members of a harlot? God
 forbid! Or know ye not that he that cleaveth to 16
 a harlot¹ is one body with her?² for 'the two,' it
 saith, 'shall become one flesh.' But he that 17
 cleaveth to the Lord is one spirit with him.³ Flee 18
 fornication. Every sinful act that a man may do
 is outside the body;³ but the fornicator sins against
 his own body. Or know ye not that your body is a 19
 sanctuary of the Holy Spirit who is in you, whom
 ye have from God, and that ye are not your own?
 For ye were bought at a price; come, glorify God,⁴ 20
 in your bodies.

Now as to the things whereof ye wrote:—it is 7
 well for a man not to touch a woman. Yet, 2
 because of the much fornication, let each man have
 his own wife; and let each woman have her own
 husband. Let the husband render to the wife her 3
 due; and likewise also the wife to the husband.
 Over her own body not the wife, but the husband, 4
 hath a right; and likewise also, over his own body,
 not the husband, but the wife, hath a right. 5

¹ Same phrase as in Ecclesiasticus xix. 2. ² Last two words not expressed in original. ³ The root of sin is not in the body, but in the soul. ⁴ Glorificate et portate Deum (Vulgate).

Defraud not each other, unless it be by consent for a season, that ye may make leisure for prayer, and may come together again; lest Satan tempt you
6 because of your lack of control. But this I say by
7 way of concession, not by way of injunction. But I would that all men were even as I myself am. Yet each hath a gift of his own from God, one after this manner, another after that manner.

8 But to unmarried men and to widows I say, it is
9 well for them if they abide even as I. But if they have not self-control, let them marry; for it is
10 better to marry than to burn. But to them that are married, I give charge (yet it is not I, but the Lord), that wife separate not herself from husband (if however she should separate, let her remain unmarried, or be reconciled to her husband);
11 and that husband put not wife away. But to the rest I say (I, not the Lord), If any brother hath a wife, who is not a believer, and she, as he with her, is content to dwell with him, let him not put her
12 away; and a woman that hath a husband who is not a believer, and he, as she with him, is content to dwell with her, let her not put away her husband.
13 For the unbelieving husband hath been sanctified in the wife, and the unbelieving wife hath been sanctified in the brother; for otherwise your children are unclean; but, as it is, they are holy. But if the unbeliever separateth himself, let him separate; a brother or a sister hath not been put under bondage in such cases; but in peace God hath
14 called you.¹ For how knowest thou, O wife, whether thou wilt save thy husband? or how knowest thou, O husband, whether thou wilt save thy
15 wife? Only, as the Lord hath given to each his portion, as God hath called each, so let him walk.
16 And thus I appoint in all the churches. Was any one called after being circumcised? let him not become uncircumcised. Hath any one been called in uncircumcision? let him not be circumcised.
17 Circumcision is nothing, and uncircumcision is nothing, but keeping of the commandments of God
18 is everything.² Each in the calling wherein he was
19 called, in it let him abide. Wast thou called being a bondman? let it not trouble thee; yet if thou

¹ Some MSS., 'us.' ² Last two words not in original.

canst also become free, prefer to do so.¹ For he 22
that, being a bondman, was called in the Lord, is
a freedman of the Lord; likewise, he that, being
free, was called, is bondman to Christ. At a price 23
ye were bought; become not bondmen to men.
Brethren, let each, in the state wherein he was 24
called, in it abide with God.

But as to maidens, injunction from the Lord 25
I have none; yet I give an opinion, as having
obtained mercy from the Lord to be faithful. I think 26
then that this is well on account of the present dis-
tress, namely, that it is well for a man to remain as
he is. Art thou bound to a wife, seek not to be 27
freed. Art thou free from a wife? seek not a wife.
But even if thou shouldst marry, thou didst not 28
sin; and if a maiden should marry, she sinned not;
yet such will have tribulation in the flesh; I, how-
ever, would spare you.

But this I affirm, brethren, the time hath been 29
shortened, that henceforth they also that have
wives may be as if they had none; and they that 30
weep, as if they wept not; and they that rejoice,
as if they rejoiced not; and they that buy, as if
possessing nothing; and they that use the world, 31
as not using it to the full; for passing away is the
fashion of this world.

But I would have you free from cares. He that 32
is unmarried is careful for the things of the Lord,
how he may please the Lord; whereas he that hath 33
married is careful for the things of the world, how
he may please his wife,² and he is divided.³ And 34
the woman⁴ that is unmarried (the maiden also) is
careful for the things of the Lord, that she may be
holy² both in body and in spirit; whereas she that
hath married is careful for the things of the world,
how she may please her husband. Now this I say, 35
looking to your own advantage; not that I may
put a halter upon you, but looking to what is
seemly and that ye may attend upon the Lord
without distraction.

¹ Some render, 'Nay, even if thou canst become free, prefer thy state.' ² His wife. There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy, etc. (A.V., following other MSS.). ³ In interests, allegiance; divisus est, (Vulgate; same word as in i. 13).
⁴ Differing in age from the maiden.

- 36 Yet if any one considereth that he is behaving unbecomingly towards his maiden ; if she is in the flower of her age, and if so it ought to be, let him do what he wisheth, he sinneth not ; let her marry.²
- 37 But he that standeth stedfast in his heart, being under no constraint, but is free to carry out his own will, and hath decided upon this in his own mind,
- 38 to keep his maiden at home, will do well. So then both he that giveth his maiden in marriage doeth well ; and he that doth not give her in marriage will do better.
- 39 A wife is bound as long as her husband liveth ; but if the husband die,² she is free to be married
- 40 to whom she will, only in the Lord. But happier is she, in my judgement, if she remain as she is ; and I also think that I have the Spirit of God.
- 8 Now concerning things sacrificed to idols, we know that we all have knowledge ; knowledge puffeth up, whereas love edifieth. If any one thinketh that he knoweth anything, he never yet knew
- 2 as he ought to know ; but if any one loveth God,
- 3 the same is known by him. Therefore, as concerning the eating of things sacrificed to idols, we know that there is no idol in the world³ and that there is
- 4 no God but one. For even if there are what are called gods, whether in heaven or on earth (as
- 5 indeed there are gods many and lords many), yet to us there is one God the Father, from whom are all things, and we unto him ; and one Lord Jesus Christ, through whom are all things, and we through him.
- 6 Howbeit there is not in all men this knowledge ; but some from being familiar until now with the idol, eat food as a thing sacrificed to an idol ; and
- 7 their conscience being weak is defiled. But food will not present us before God ;⁴ neither if we eat not, are we the worse ; nor, if we eat, are we the
- 8 better. But take heed lest by any means this right of yours become a stumbling-block to the weak.
- 9 For, if any one see thee who hast knowledge sitting at table in an idol's temple, will not his conscience,

¹ Lit. let them marry, the girl and her suitor. ² Lit. fall asleep.
³ See x. 19. ⁴ i.e. will have nothing to do with the judgement passed upon us ; will make no 'presentment' in our case.

if he is weak, be edified¹ to eat things sacrificed to idols! and so there perisheth through thy know- 11
ledge the weakling, the brother for whose sake
Christ died! But in thus sinning against the 12
brethren, and wounding their conscience, weak as
it is, against Christ ye sin. Wherefore truly, if food 13
is a stumbling-block to my brother, I will eat flesh
no more for ever, that I cause not my brother to
stumble.

Am I not free? am I not an apostle? have I not 9
seen Jesus our Lord? are not you my work in the
Lord? If to others I am not an apostle, yet any- 2
how to you I am; for you are the seal set upon my
apostleship in the Lord. This is my defence to them 3
that examine me. Have we not a right to eat and 4
to drink! have we not a right to take about with 5
us a wife, one of the sisters,² as well as the rest of
the apostles, and the Lord's brothers, and Cephas!³
Or I only and Barnabas, have we not a right to 6
forbear working? Who ever serveth as a soldier 7
at his own expense? who planteth a vineyard, and
eateth not the fruit thereof? or who tendeth a
flock, and eateth not of the milk of the flock?

Is it by man's rule that I so speak? or doth not 8
the law also say the same? For in the law of Moses 9
it is written, 'Thou shalt not muzzle an ox while it
treadeth out the corn.' Is it for the oxen that God
careth? or doth he say it simply for our sakes? 10
For our sakes surely it was written, showing that he
that plougheth ought to plough in hope, and he
that thresheth, to thresh in hope of partaking.

If we for you sowed the things of the spirit, is it 11
a great matter if we from you shall reap the things
of the flesh? If in this right over you others par- 12
take, do not we still more? Nevertheless we exer-
cised not this right; but we bear all things, that
we may not give any hindrance to the gospel of the
Christ. Do ye not know that they that perform the 13
sacred rites, the things from the sacred place⁴ they
eat? that they that give attendance at the altar,
with the altar have their share? Even so the Lord 14

¹ Emboldened (A.V.). ² *i.e.* a Christian wife (*lit.* a sister, a wife). ³ *i.e.* Peter. ⁴ Or from the temple; qui in sacrario operantur, quæ de sacrario sunt, edunt, (Vulgate).

also appointed for them that proclaim the gospel, from the gospel to have their living.

15 But I, for my part, have exercised none of these rights; yea, I am not writing this, that the practice should be so in my case; for it were well for me rather to die than that—my glorying no one shall
16 make void. For even if I am preaching the gospel, I have no ground for glorying, since necessity lieth upon me; for, alas for me, if I preach not the
17 gospel! For if of my own will I carry on this work, a reward I have; but if it is not of my own will,
18 with a stewardship I have been entrusted. What then is my reward? that, while I preach the gospel, I may make the gospel free of charge, so as not to exercise to the full my right in the gospel.

19 For, free as I was as to all men, unto all I made myself a bondman, that I might gain the more.
20 And I bore myself to the Jews as a Jew, that Jews I might gain; to them that were under law, as one under law (though not myself under law), that
21 them that were under law I might gain; to them that were without law, as one without law (though not without law as to God, but under law as to Christ), that I might gain them that were without
22 law; to the weak I showed myself weak, that the weak I might gain; to them all I have become all
23 things, that in any wise some I may save. But all things I do for the gospel's sake, that I may become a fellow-partaker thereof.

24 Do ye not know that they that run in a race-course all indeed run, but one receiveth the prize?
25 Even so run; that ye may secure it. But every one that enters a contest, controls himself in all things; they indeed do so, in order to receive a corruptible
26 crown; but we, an incorruptible. I therefore so run, as not without purpose; I so fight, as not
27 beating the air; but I bruise my body and bring it under bondage, lest by any means, after preaching to others, I myself should come to be rejected.

10 For I would not, brethren, have you ignorant that our forefathers were all under the cloud, and
2 all passed through the sea, and all received baptism
3 into Moses in the cloud and in the sea, and all ate
4 the same spiritual food, and all drank the same spiritual drink; for they were drinking from a

spiritual rock which followed them ; but that rock
was the Christ. Yet not with most of them was
God well pleased ; for they were laid low in the
wilderness. 5

Now these things came to pass as examples for
us, to the end that we should not be desirous after
evil things, even as they desired them. Neither be-
come idolaters, even as some of them did ; as indeed
it is written, ' The people sat down to eat and to
drink, and rose up to play.' Neither let us commit
fornication, even as some of them committed, and
fell in one day twenty-three thousand. Neither let
us make trial of the Lord,¹ even as some of them
made trial, and were destroyed one after another by
the serpents. Neither murmur ye, just as some of
them murmured, and were destroyed by the destroyer. 6 7 8 9 10

Now these things happened to them by way of
example, but were written to admonish us, unto
whom the ends of the ages have reached. So then,
let him that thinketh he standeth take heed lest
he fall. No temptation² hath come upon you but
such as is common to man ; but God is faithful,
who will not suffer you to be tempted³ beyond that
which ye are able to bear ; but will make with the
temptation the way of escape also, that ye may be
able to endure. 11 12 13

Wherefore, my beloved, flee from idolatry.
As to men of sense I speak ; judge ye what I say. 14 15

The cup of the blessing, the cup that we bless,
is it not fellowship⁴ in the blood of Christ ? the
bread⁵ that we break, is it not fellowship⁴ in the
body of Christ ? seeing that we, the many, are one
bread, one body ; for from the one bread we all
partake. Consider them that are Israel according
to the flesh ; they that eat the sacrifices, are they
not in fellowship with the altar ? What then do
I say ? that what is sacrificed to idols is any thing ?
or that an idol is any thing ? Nay, I say that the
things they⁶ sacrifice, to demons and to what is no
god⁷ they sacrifice ; but I would not that ye should
become fellows with the demons. Ye cannot of the
Lord's cup drink and of the cup of demons ; ye 16 17 18 19 20 21

¹ Some MSS., ' the Christ.' ² Or trial. ³ Or tried. ⁴ Or com-
munion. ⁵ Or loaf. ⁶ Some MSS., ' the Gentiles.' ⁷ Deuter-
onomy xxxii. 21.

cannot at the Lord's table partake and at the table
 22 of demons. Or do we provoke the Lord to jealousy?
 are we stronger than he?

23 All things are permitted, but not all things are
 expedient; all things are permitted, but not all
 24 things edify. Let no one seek his own interest, but
 25 each his neighbour's. Any thing that is sold in the
 meat-market eat, for conscience sake asking no
 26 question; for 'The earth is the Lord's, and the full-
 27 ness thereof.' If one of the unbelievers inviteth you,
 and ye wish to go, any thing that is set before you,
 eat; for conscience sake asking no question. But
 28 if any one should say to you, 'This was offered in
 sacrifice,' then, for the sake of him that pointed it
 29 out and for conscience' sake, eat not—now by con-
 science I mean, not one's own, but the other's—for
 to what purpose is my liberty brought to judge-
 30 ment by another's conscience? If I with thanks-
 giving partake, why am I evil spoken of for that
 for which I give thanks?

31 Therefore, whether ye eat or drink, or whatsoever
 32 ye do, do all to the glory of God. Give not to Jews
 any occasion of stumbling, nor to Greeks, nor to the
 33 church of God; even as I myself also strive to
 please all men in all things, as seeking not my own
 advantage, but that of the many, that they may be
 11 saved. Show yourselves imitators of me, even as
 I also am of Christ. --

2 Now I commend you, in that ye remember me in
 all things, and hold fast the traditions, even as
 3 I delivered them to you. But I would have you know
 that of every man the head is Christ; but head to a
 woman is the man; but head to Christ is God.
 4 Every man praying or prophesying, having his head
 5 covered, dishonoureth his head. But every woman
 praying or prophesying with her head unveiled dis-
 honoureth her head; for it is even all one as if she
 6 were shaven. For if a woman doth not veil herself,
 let her also cut her hair short; but if it is shameful
 for a woman to have her hair cut short or be shaven,
 7 let her veil herself. For man indeed ought not to
 veil his head, being, as he is, God's image and glory,
 8 whereas the woman is man's glory (for man is not
 9 from woman, but woman from man; for, besides,

man was not created for the woman's sake, but woman for the man's). This is why the woman 10 ought to have upon her head a token of¹ authority, because of the angels. Yet neither is there woman 11 apart from man, nor man apart from woman, in the Lord. For even as the woman is from the man, so 12 also is the man through the woman; but all things are from God. Judge it among yourselves; is it 13 seemly that a woman pray to God unveiled? doth 14 not even nature itself teach you that if a man has long hair it is a dishonour to him, but that if a 15 woman has long hair it is a glory to her? because her hair has been given her for a covering. But if 16 any one is minded to be contentious, we indeed have no such custom, neither have the churches of God.

Now in giving this charge, I do not praise; in that 17 ye come together, not for better, but for worse. For, first, in your coming together in church,² I hear 18 that there exist divisions among you; and to some extent I believe it. For there must be dissensions 19 also among you, in order that the men of tried worth may also become manifest among you.

Therefore, when ye come together to the same 20 place, there is no eating a Lord's supper; for each, 21 in the eating, taketh his own supper first;³ and one is hungry, another is drunken. Can it be that ye have not houses for eating and drinking? or do ye 22 despise the church of God, and put to shame them that are poor? What am I to say to you? am I to praise you? in this I praise you not.

For I myself received from the Lord that which 23 I also delivered unto you, that the Lord Jesus, in the night in which he was being delivered up, took bread; and giving thanks he broke it, and said, 24 'This is my body, which is⁴ for you; this do,⁵ for the remembrance of me'; likewise the cup also, 25 after they had supped, saying, 'This cup is the new covenant in my blood; this do, as often as ye drink it, for the remembrance of me.'⁶ For as often 26 as ye eat this bread, and drink the cup, ye proclaim

¹ Last three words not in original. ² Or as a church (but not, in a church). ³ Every one takes before other his own supper (A.V.), but what does 'other' mean? ⁴ Some MSS., add 'broken.' ⁵ i.e. continue to do this, go on doing it.

27 the Lord's death, until he come. So then, whoso-
 ever eateth the bread or drinketh the cup of the
 Lord in unworthy manner, shall be guilty as to the
 28 body and the blood of the Lord. But let a man
 prove himself, and so let him eat of the bread and
 29 drink of the cup. For he that eateth and drinketh,
 eateth and drinketh a judgement upon himself, if
 30 he judgeth not rightly of the body. This is why
 many among you are weak and sickly, and not a
 31 few are fallen asleep.¹ But if we rightly judged our-
 32 selves, we should not be judged. But when we are
 judged, we are chastened by the Lord, that we may
 not with the world have judgement given against us.
 33 So then, my brethren, when ye come together to
 34 eat, wait one for another. If any one is hungry, let
 him eat at home; that ye come not together unto
 judgement. But the rest I will set in order whenso-
 ever I come.

12 Now concerning spiritual gifts, brethren, I would
 2 not have you ignorant. Ye know that when ye were
 Gentiles, ye, as haply ye were led, were led away
 3 unto those dumb idols. Wherefore I make known
 unto you, that no one speaking in the Spirit of God
 saith, 'Jesus is accursed';² and that no one can
 4 say, 'Jesus is Lord,' except in the Holy Spirit. Now
 there are distributions of gifts, but the same Spirit;
 5 and there are distributions of services, and the same
 6 Lord; and there are distributions of workings, but
 7 the same God who worketh them all in all. But to
 each is given the manifestation of the Spirit for
 8 what is profitable. For to one is given through the
 Spirit utterance of wisdom; to another, utterance
 of knowledge, in accordance with the same Spirit;
 9 to some other, in the same Spirit, faith; to another,
 10 in the one Spirit, gifts of healings; to another
 workings of miracles; to another, prophesying; to
 another, discriminations of spirits; to some other,
 kinds of tongues; to another, interpretation of
 11 tongues; but all these things the one and the same
 Spirit worketh, distributing to each severally, even
 as he is minded.

12 For even as the body is one, and has many mem-
 bers, yet all the members of the body, many as they
 13 are, are one body; so also is the Christ. For in one

¹ i.e. are dead. ² Greek, anathema.

Spirit also we all were baptized into one body, whether Jews or Greeks, whether bondmen or free. And we were all given to drink of one Spirit. For the body also is not one member, but many. If the foot should say, 'Because I am not a hand, I belong not to the body,' that does not prevent its belonging to the body; and if the ear should say, 'Because I am not an eye, I belong not to the body,' that does not prevent its belonging to the body. If the whole body were an eye, where would be the hearing? if the whole body were hearing, where would be the smelling? But, as it is, God placed the members, each of them, in the body, even as he willed. Now if they all were one member, where would the body be? But, as it is, there are many members, yet but one body. But the eye cannot say to the hand, 'I have no need of thee,' nor again the head to the feet, 'I have no need of you.' Nay much rather, the members of the body that are looked upon as being the feeble are necessary; and what we look upon as the less honourable parts of the body, these we clothe with more abundant honour; and our uncomely parts receive¹ a more abundant comeliness, whereas our comely parts have no such need. But God tempered the body together, giving more abundant honour to that which lacketh, that there should be no division in the body, but that the members should have the same care one for another. And whether one member suffers, all the members suffer together; or a member is glorified, all the members rejoice together. Now you are the body of Christ, and severally members thereof. And some God placed in the church—first, apostles; secondly, prophets; thirdly, teachers; then miracles, then gifts of healings, services of help, powers of government, kinds of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all gifts of healings? do all speak in tongues? do all interpret? But desire earnestly the greatest gifts, and a yet more excellent way unto you I show.

If I should speak in the tongues of men and of

¹ The Greek word for 'have' may get from context the meaning 'receive,' 'take'; as the English word does in phrases like, 'Let him have it,' 'I had your money' (Joseph to his brothers).

- angels, but have not love, I have become sounding
 2 brass or a clanging cymbal. And if I should have the gift of prophecy, and know all mysteries and all knowledge, and if I should have all faith so as to remove mountains, but have not love, nothing I am.
 3 And if I should give away in food all my goods, and if I should deliver up my body that I be burnt,¹ but have not love, nothing am I profited.
- 4 Love is long-suffering, is kind; love envieth not;
 5 love vaunteth not itself, doth not puff itself up, doth not behave itself unseemly, seeketh not its own, is
 6 not provoked, taketh no account of the evil; rejoiceth not over unrighteousness, but rejoiceth with
 7 the truth; beareth all things, believeth all things, hopeth all things, endureth all things.
- 8 Love never faileth; but prophecies if there be, they will be done away; and tongues if there be, they will cease; and knowledge if there be, it will
 9 be done away. For in part we know, and in part
 10 we prophesy. But when there shall have come that which is perfect, that which is in part will be done
 11 away. When I was a child, I spoke as a child, I thought as a child, I reasoned as a child; now that I have become a man, I have done away the things
 12 of the child. For now we see by means of a mirror, in a riddle, but then face to face; now I know in part, but then I shall know, even as also I was
 13 known. But, even so, there abideth² faith, hope, love, these three; but greatest of these is love.
- 14 Pursue after love; yet desire earnestly the spiritual gifts, but still more that ye may prophesy.
 2 For he that speaketh in a tongue, not to men doth he speak, but to God; for no one understandeth,
 3 as it is in spirit that he speaketh mysteries; whereas he that prophesieth speaketh unto men edification,
 4 and encouragement, and consolation. He that speaketh in a tongue, edifieth himself; whereas he
 5 that prophesieth, edifieth a church. Now I should like you, all to speak in tongues, but still more that ye should prophesy; as greater is he that prophesieth than he that speaketh in tongues, unless he interpret, that the church may receive edification.

¹ Some MSS., 'that I may glory' (the Greek words differ by one letter). ² On the grammar, see Gould Brown's *Grammar of English Grammars*, page 594; and the note in *Speaker's Commentary*.

But, in fact, brethren, if I should come unto you 6
speaking in tongues, what shall I profit you, unless
I speak to you in the way of revelation, or of know-
ledge, or of prophesying or teaching? Even things 7
without life, giving a voice, whether pipe or harp,
unless they give a distinction in the sounds, how
shall it be known what is piped or what is harped?
For if the trumpet also should give an uncertain 8
voice, who will make ready for battle? So also you, 9
unless by the tongue ye utter intelligible speech,
how shall it be known what is spoken? for ye will
be speaking into the air. There are, it may be, so 10
many kinds of voices in the world, and nothing is
without voice;¹ if then I know not the meaning of 11
the voice, I shall be to the speaker a foreigner,² and
the speaker will be a foreigner as to me. So also 12
you, inasmuch as ye are zealous after spirits,³ seek
that ye may abound unto the edifying of the
church. Wherefore let him that speaketh in a 13
tongue pray that he may interpret. For if I should 14
pray in a tongue, my spirit prayeth, but my under-
standing is unfruitful. How stands it then? I will 15
pray with the spirit, but I will pray with the under-
standing also; I will sing with the spirit, but I will
sing with the understanding also. Else, if thou 16
bless with the spirit, how shall he that is in the
position of one without the gift say the Amen after
thy giving of thanks, seeing that he knoweth not
what thou sayest? For thou, indeed, givest thanks 17
excellently, yet the other is not edified. I give 18
thanks to God, that more than ye all I speak in
tongues; yet in church⁴ I would rather speak five 19
words with my understanding, that I may instruct
others also, than ten thousand words in a tongue.

Brethren, show not yourselves children in mind; 20
yet, in malice, be infants, but in mind show your-
selves full-grown men. In the law it is written, 'By 21
men of strange tongues and by lips of strangers
I will speak to this people, and not even so will they
hearken unto me, saith the Lord.' So then the 22
tongues are for a sign, not to them that believe, but

¹ And none of them is without signification (A.V.); but 'nihil sine voce est,' Vulgate; and see Addison's hymn, 'The spacious firmament on high,' and the 19th Psalm. ² *Lit.* barbarian.
³ Spiritual gifts (A.V.). ⁴ Or in congregation ('church' in N.T. never means a building).

- to the unbelieving; whereas the prophesying is not for the unbelieving, but for them that believe.
- 23 Therefore if the whole church be come together to one place, and, while all are speaking in tongues, there should come in men without the gift, or un-
- 24 believers, will they not say that ye are mad? whereas if, while all are prophesying, there should come in an unbeliever, or one without the gift, he is con-
- 25 victed by all, he is scrutinized¹ by all; the secrets of his heart become manifest; and so, falling on his face, he will worship God, proclaiming that verily God is among you.
- 26 ¶ What is it then, brethren? whenever ye come together, each has a psalm, has an instruction, has a revelation, has a tongue, has an interpretation.
- 27 Let all things be done unto edification. Whether any one speaks in a tongue, let it be two at a time, or at the most three, and that in turn; and let one
- 28 interpret; but if there is no interpreter, let him keep silence in church; yet to himself let him speak
- 29 and to God. But prophets—let two or three speak, and let the others discriminate. But if a revelation be made to another sitting by, let the first keep
- 31 silence. For ye all can prophesy, one by one, that all may learn and all may be comforted. And spirits of prophets submit themselves to prophets; for God is a God, not of disorder, but of peace.
- 34 As in all the churches of the saints, let the women keep silence in the assemblies;² for it is not permitted them to speak; but let them be in subjection, as the law also saith. But if they wish to
- 35 learn any thing, let them ask their own husbands at home; for it is shameful for a woman to speak in church.
- 36 What! was it from you that the word of God went forth? or was it unto you only that it
- 37 reached? If any one thinketh that he is a prophet, or spiritual, let him recognize that the things I am
- 38 writing to you are the Lord's commandment. But if any one knoweth it not, he is not known.³ So then, my brethren, desire earnestly the gift of
- 39 prophesying; and the gift of speaking in tongues,

¹ Or examined.² Or meetings, congregations; *lit.* churches.³ Some MSS., 'If any one is ignorant, let him remain ignorant.'

hinder it not ; only let all things be done becomingly 40
and in order.

Now I would remind you, brethren, of the^ogospel 15
whereof I was the gospeller to you, which also ye
received, wherein also ye stand firm, through which 2
also ye are in the way of salvation, if ye bear in
mind with what words I was its gospeller to you,
unless without due heed ye became believers. For 3
I delivered to you, first of all, that which I also
received, that Christ died for¹ our sins according to
the scriptures, and that he was buried, and that he 4
hath been raised (it was on the third day) according
to the scriptures, and that he appeared to Cephas, 5
then to the twelve ; afterwards he appeared to 6
more than five hundred brethren at one time, most
of whom remain until now, but some have fallen
asleep. Afterwards he appeared to James, then to 7
all the apostles. But last of all, as it were to the 8
untimely birth, he appeared to me also. For I am 9
the least of the apostles, I that am not meet to be
called an apostle, because I persecuted the church
of God. But by the grace of God I am what I am ; 10
and his grace which reached even unto me proved
not ineffectual ; but more abundantly than they all
I laboured, yet not I myself, but the grace of God
with me. Whether then it is I or they, so we 11
preach, and so ye came to believe.

But if Christ is preached that he hath been raised 12
from the dead, how say some among you that there
is no resurrection of dead men ? But if there is no 13
resurrection of dead men, neither hath Christ been
raised ; but if Christ hath not been raised, vain
indeed is our preaching, vain too is your^a faith. Yea, 14
and we are found false witnesses of God, in that we
bore witness against God that he raised up the
Christ ; whom he did not raise, if so be that dead
men are not raised. But if dead men are not 16
raised, neither hath Christ been raised. But if 17
Christ hath not been raised, to no purpose is your
faith ; ye are yet in your sins. Then they also 18
that were laid asleep in Christ perished. If 19
simply we have had hope in Christ in this life, we
are of all men the most to be pitied.

¹ Or on account of.

^a Some MSS., 'our.'

20 But, as it is, Christ hath been raised from
 the dead, firstfruit of them that are laid asleep.
 21 For since through a man there is death, through a
 22 man also there is resurrection of the dead. For as
 in Adam all die, so also in Christ all will be made
 23 alive; but each in his own rank, Christ as first-
 fruits, afterwards they that are Christ's at his
 24 coming. Then cometh the end, whenever he shall
 deliver the kingdom to the God and Father; when-
 ever he shall have done away every sovereignty and
 25 every authority and power. For he must still bo-
 king until he hath put all the enemies under his feet.
 26, 27 As last enemy, death is done away. For, 'He put
 all things in subjection under his feet'; but when-
 ever he shall say, 'All things have been brought
 into subjection,' it is evident that he is excepted
 that put them all into subjection under him. Nay,
 28 when they all have become subject unto him, then
 will the Son himself also become subject unto him,
 that subjected them all unto him; that God may be
 all in all.¹

29 Else what shall they do that receive baptism for²
 the dead? If dead men are not raised at all, why
 30 then do persons receive baptism for them? And
 we, why stand we in jeopardy every hour? Day
 31 by day I die; I affirm it by the glorying in you,
 brethren, that I have in Christ Jesus our Lord.
 32 If, as other men might do, I fought with wild
 beasts³ at Ephesus, what to me is the profit? If
 dead men are not raised, let us eat and drink, for
 33 to-morrow we die. Be not misled; evil com-
 34 panionships corrupt good morals. Come to your
 sober senses in a right spirit,⁴ and sin not; for some
 are quite ignorant of God. To shame you I am
 speaking.

35 But some one will say, How are the dead raised?
 yea, with what kind of body do they come?
 36 Foolish one! that which thou thyself sowest is
 37 not brought to life unless it die; and as for that
 which thou sowest, thou sowest not the body that
 is to be, but a bare grain, it may be of wheat or of

¹ Omnia (adeoque omnes) dicent; Deus est mihi omnia (Bengel);
 cf. Coloss. iii. 11. ² Or on account of. The explanation of this
 passage remains with its writer. ³ See Titus i. 12. ⁴ Awake to
 righteousness (A.V.).

anything else. But God giveth it a body even as 38
 he willed, and to each kind of seeds a body of its
 own. Not all flesh is the same flesh; but there is 39
 one flesh of men, another flesh of beasts, another
 flesh of birds, another of fishes. There are also 40
 heavenly bodies and earthly bodies; but of one
 kind is the glory of the heavenly, of another kind
 the glory of the earthly. There is one glory of the 41
 sun, and another glory of the moon, and another
 glory of the stars; for star from star differeth in
 glory. So also with the resurrection of the dead; 42
 it is sown¹ in a state of corruption, it is raised in
 incorruption; it is sown in dishonour, it is raised 43
 in glory; it is sown in weakness, it is raised in
 power; it is sown a natural² body, it is raised a 44
 spiritual body. If there is a natural² body, there is
 also a spiritual. So also it is written, 'The first man, 45
 Adam, became a living soul.' The last Adam
 became a spirit giving life. Yet, not first is the 46
 spiritual, but the natural;³ afterwards cometh the
 spiritual. The first man was out of earth, earthy;³ 47
 the second man was out of heaven. As is the 48
 earthy,³ such are they also that are earthy;³ and
 as is the heavenly, such are they also that are
 heavenly. And even as we bore the image of the 49
 earthy,³ we are to bear⁴ also the image of the
 heavenly.

But this I affirm, brethren, that flesh and blood 50
 cannot inherit the kingdom of God, neither doth
 corruption inherit incorruption. Behold, I tell you 51
 a mystery; we shall not all sleep, but we shall all
 be changed,⁵ in a moment, in the twinkling of an 52
 eye, at the last trumpet; for the trumpet shall
 sound, and the dead shall be raised incorruptible,
 and we ourselves shall be changed. For this corrupt- 53
 ible must put on incorruption, and this mortal
 must put on immortality. But when this corrupt- 54
 ible shall have put on incorruption, and this mortal
 shall have put on immortality, then shall come to
 pass the saying that is written, 'Death was swal-

¹ Generally taken as the sowing of the corpse in the ground; but some take it to mean our coming into and our life in the world. ² Or animal; *lit.* psychical (fit for the psyche or soul). ³ *Lit.* made of dust, mould; Genesis ii. 7. ⁴ Some MSS., 'we shall bear.' ⁵ *Omnes quidem resurgemus, sed non omnes immutabimur* (Vulgate).

lowed up unto victory.' Where, death, is thy victory? where, death, thy sting? But the sting of death? it is sin; but the power of sin? it is the law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ! So then, my brethren beloved, show yourselves stedfast, immovable, always abounding in the work of the Lord, knowing that your labour is not in vain in the Lord.

Now concerning the collection for the saints; even as I arranged for the churches of Galatia to do, even so do ye also. Upon every first day of the week, let each of you lay by him, treasuring up, according as he may prosper; so that, whenever I come, collections may not be then going on. But whenever I arrive, whomsoever ye may approve, them I will send with letters, to take your gift to Jerusalem; but if it be fitting that I also should go, with me they shall go.

But I shall come unto you, whenever I shall have passed through Macedonia, (for through Macedonia I mean to pass); but with you I shall perhaps make some stay, or even winter, that you may send me forward whithersoever I may go. For I do not wish merely to see you in passing by; for I hope to stay some time with you, if the Lord permit. But I shall stay on in Ephesus until Pentecost; for a door has been opened to me, great and effectual; and there are many adversaries.

But, if Timothy should come, see that he be with you without fear; for he worketh the work of the Lord, as I also do. Therefore let no one despise him; but send him forward in peace, that he may come unto me; for I am expecting him with the brethren.¹ But as touching Apollos, the brother, I earnestly besought him to go unto you with the brethren; and there was no wish that he should go now, but go he will when he has opportunity.

Watch, stand fast in the faith, act like men, grow in strength; let all that you do be done in love.

Now I beseech you, brethren (ye know the household of Stephanas, that they are the firstfruits of Achaia, and that they have set themselves to do service unto the saints); I beseech you that ye also

¹ Or I with the brethren am expecting him.

put yourselves under such, and under every one that helpeth in the work and laboureth.

But I rejoice at the presence of Stephanas and Fortunatus and Achaicus; for, what was lacking on your part they supplied. For they refreshed my spirit and yours; acknowledge therefore such men.

The churches of the province of Asia¹ greet you. Aquila and Prisca,² together with the church at their house, greet you heartily in the Lord. All the brethren greet you. Greet one another with a holy kiss.

The greeting by my own hand of me Paul. If any one loves not the Lord, let him be accursed.³ Come, O Lord.⁴ The grace of the Lord Jesus be with you. My love be with you all in Christ Jesus.

¹ See note to Acts ii. 9. ² Priscilla, in Acts xviii. 2, etc.
³ *Lit.* anathema. ⁴ *Lit.* Maranatha.

THE SECOND LETTER TO THE CORINTHIANS

[A.D. 57]

1 Paul, apostle of Christ Jesus through the will of
God ; and Timothy the brother ; to the church of God
that is in Corinth, together with all the saints that
2 are in the whole of Achaia ; grace to you and peace
from God our Father and the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus
Christ, the Father of all mercies and God of all
4 comfort ; who comforteth us in all our affliction,
that we, through the comfort wherewith we our-
selves are comforted by God, may be able to comfort
5 them that are in any affliction. For as the suffer-
ings of Christ abound unto us, even so through
6 Christ aboundeth also our comfort. But whether
we are afflicted, it is for your comfort and salvation ;
or whether we are comforted, it is for your comfort,
which worketh in endurance of the same sufferings
7 as we also suffer. And our hope is stedfast on your
account, because we know that, as ye have fellow-
ship in the sufferings, so ye have also in the comfort.

8 For we would not, brethren, have you ignorant
concerning our affliction, which came to pass in the
province of Asia,¹ that we were exceedingly bur-
dened, above our strength, so as to make us despair
9 even of life ; yea, we ourselves have had within
ourselves the sentence, Death ; that we might not
trust in ourselves, but in God who raiseth the dead ;
10 who out of so great a death rescued us ; on whom
we have set our hope that he will also still rescue
11 us ; you also helping together on our behalf by your

¹ See note to Acts ii. 9.

supplication, that from many persons thanks may be rendered on our behalf for the gift bestowed upon us by means of many.

For our glorying is this, the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom, but in the grace of God, we behaved ourselves in the world, but more abundantly towards you. For we write no other things to you than what ye read or even acknowledge (yea I hope that to the end ye will acknowledge them), even as also ye in part acknowledged us, that we are your ground of glorying, just as you also are ours, in the day of our Lord Jesus.

And in this confidence I was wishing to come first¹ unto you, that ye might receive a second benefit,² and through you to pass on into Macedonia, and again from Macedonia to come unto you, and by you to be sent forward on my way unto Judæa. This then being my wish, did I at all display fickleness? or the things that I purpose, do I purpose them according to the flesh, that with me there should be 'Yea, yea,' and 'Nay, nay'? But God is faithful, in that our word unto you is not Yea and Nay. For God's Son, Christ Jesus, who was preached among you through us, through me and Silvanus³ and Timothy, did not show himself as Yea and Nay, but in him Yea hath come to pass. For however many are the promises of God, in him is the Yea; wherefore also through him is the Amen, for glory unto God through us. Now he that keepeth us stedfast with you unto Christ and anointed us, is God; who also sealed us, and gave the earnest of the Spirit in our hearts.

But as for me, I call God as a witness upon my soul, that, to spare you, I came no more unto Corinth. Not that we have lordship over your faith, but we are helpers of your joy; for by your faith ye stand. But I determined this for myself, not again to come to you in sorrow. For if I make you sorry, who is there to make me glad but he that is made sorry by me? And I wrote this very thing, that when I come, I may not have sorrow from those from whom I ought to have joy; having

¹ Lit. previously (before going to Macedonia).
² 'joy.' ³ Called Silas in Acts, Silvanus in Epistles.

² Some MSS.,

confidence in you all, that my joy is the joy of you
4 all. For out of much affliction and anguish of heart
I wrote to you with many tears ; not that ye should
be made sorry, but that ye might know the love
that I have more abundantly unto you.

5 But if any one hath caused sorrow, not to me
hath he caused it, but in part (that I press not too
6 heavily) to you all. Sufficient to such a one is this
7 punishment, inflicted by the majority ; so that on
the contrary ye should rather forgive and comfort
him, lest by any means such a one should be swal-
8 lowed up by his over-abundant sorrow. Wherefore

I beseech you to assure him of love. For to this
9 end also I wrote, that I might know how you bear
the test, whether as to all things ye are obedient.

10 But whom ye forgive in any matter, I also forgive ;
for indeed what I have forgiven, if anything I have
forgiven, for your sakes I did it in the presence of
11 Christ ; that no advantage may be gained over us
by Satan ; for of his devices we are not ignorant.

12 Now when I went to the district of Troas about
the gospel of Christ, and a door stood open unto me
13 in the Lord, I gained no relief for my spirit, because
I did not find Titus, my brother ; but, bidding them
farewell, I went forth into Macedonia.

14 But thanks be to God who always leadeth us in
triumph¹ in Christ, and maketh manifest through
us in every place the savour of the knowledge of
15 him. For we are unto God a sweet odour of Christ,
in them that are being saved, and in them that are
16 perishing ; to the latter a savour from death unto
death, to the former a savour from life unto life.

17 And for these things who is sufficient ? For we are
not, as are the many, making base traffic of the
word of God ; but as from sincerity, but as from
God, in the sight of God, in Christ we speak.

3 Are we beginning again to recommend ourselves ?
or need we, as some do, letters of recommendation
to you or from you ?

2 You are our letter, written in our hearts, known
3 and read by all men ; being made manifest that ye
are a letter of Christ, a letter ministered by us,
written, not with ink, but with the Spirit of a living

¹ As his fellow-soldiers ; causeth us to triumph (A.V.) ; cf. Colos-
sians ii. 15.

God ; not on tablets of stone, but on hearts, tablets
of flesh. And confidence such as this we have
through Christ towards God ; not that of ourselves
we are competent as from ourselves to form any
judgement ; but our competency is from God, who
also made us competent as ministers of a new cove-
nant, not of letter, but of spirit ; for the letter
killeth, but the spirit giveth life.

Now if the ministration of death, engraven in
letters, on stones, came in glory, so that the sons
of Israel could not gaze upon the face of Moses
because of the glory of his face (which glory was being
done away), how shall not rather the ministration
of the spirit be in glory ! For if the ministration of
condemnation is glory, much rather doth the minis-
tration of righteousness abound with glory ! For,
verily, that which hath been made glorious hath not
been made glorious in this respect, namely, by
reason of the glory that exceedeth. For if that
which is being done away came with glory, much
more that which abideth is in glory.

Therefore, having such a hope, we use great bold-
ness of speech ; and not as Moses used to put a veil
over his face, that the sons of Israel might not gaze
upon the end of that which was being done away.
But their minds were darkened ; for until this very
day there abideth the same veil at the public read-
ing of the old covenant, it not being revealed that
in Christ it is done away.¹ But unto this day, where-
soever Moses is read, a veil lieth upon their heart.
But whensoever it shall turn to the Lord, the veil
is taken off. Now the Lord is the Spirit ; but where
the Spirit of the Lord is, there is freedom. But we
all, with unveiled face receiving as on a mirror the
glory of the Lord, are being transfigured into the
same image from glory unto glory, even as from the
Lord, the Spirit. This is why, having this ministry,
even as we obtained mercy, we do not lose heart ;
but we have renounced the hidden things of shame,
not walking in craftiness, nor corrupting the word
of God, but by the manifestation of the truth
recommending ourselves to every man's conscience
in the sight of God. But, even if our gospel is veiled,
it is veiled in them that are perishing ; in whom

¹ Or covenant, not being lifted, because in Christ it is done away.

the god of this age hath blinded the minds of the unbelieving, that the illumination of the gospel of the glory of the Christ, who is the image of God, should not shed its brightness. For not ourselves do we preach, but Christ Jesus as Lord, and ourselves as your servants¹ for Jesus' sake; because God who said, 'Out of darkness light shall shine,' is he that shone in our hearts, to give the illumination of the knowledge of the glory of God in the face of Christ.

But we have this treasure in earthen vessels, that the exceeding greatness of the power may be God's, and not from ourselves; pressed as we are on every side, yet not hemmed in; perplexed, yet not to despair; pursued, yet not forsaken; struck down, yet not destroyed; always bearing about in the body the putting to death of Jesus, that the life also of Jesus may be made manifest in our body. For always we, the living, are being delivered unto death for Jesus' sake, that the life also of Jesus may be made manifest in our mortal flesh. So then death worketh in us, but life in you. But having the same spirit of faith, according to that which is written, 'I believed, and therefore I spoke,' we also believe, and therefore also we speak; knowing that he that raised the Lord Jesus will raise us also with Jesus, and will present us together with you. For, all these things are for your sakes, that the grace, increasing, may abound unto the glory of God, on account of the thanksgiving of the greater number. Wherefore we do not lose heart; but though our outward man is perishing, yet our inward man is being renewed day by day. For the light affliction, which is but for a moment, worketh out for us more and more beyond measure an eternal weight of glory; looking, as we do, not to the things that are seen, but to the things that are not seen; for the things that are seen last for a while, but the things that are not seen are eternal.* For we know that if our earthly tabernacle-house be taken down, we have a building from God, a house not made by hands, eternal, in the heavens. For truly in this

¹ *Lit.* bondmen. * May we assume that what is unseen is always in the same state, but what is seen is never so? This also we may assume. Plato, 'Phædo,' p. 79, ch. 26.

we groan, longing to put on over us our habitation, which is from heaven ; if so be that, having put it on, we shall not be found naked. For truly we that are in the tabernacle groan, being burdened, in that we desire not to put off from us, but to put on over us ; that what is mortal may be swallowed up by life. But he that wrought us out for this very thing is God, who gave to us the earnest of the Spirit. Being therefore always of good courage, and knowing that, while we are at home in the body, we are from home, away from the Lord (for by faith we walk, not by sight), we are of good courage, I say, and think it good rather to go from home out of the body, and to reach home unto the Lord. Wherefore also it is our ambition, whether at home or from home, to be well-pleasing unto him. For we must all be made manifest before the judgement-seat of Christ ; that each may receive back the things done through the body, according to the things that he did, whether he did good or did bad.

Therefore, knowing the fear of the Lord, we persuade men, but to God we have been made manifest ; yea, I hope that in your consciences also we have been made manifest. We are not again recommending ourselves to you, but are giving you occasion of glorying on our behalf, that ye may have an answer for them that glory in appearance, and not in heart. For whether we went mad, it was for God ; or whether we are in our right mind, it is for you. For the love of Christ constraineth us, we having formed this judgement, that one died for all, therefore all died ; and he died for all, that they that live should live no longer unto themselves, but unto him who for their sakes died and rose.

Wherefore we henceforth know no one according to the flesh ; yea, though we have known Christ according to the flesh, yet now we know him so no longer. Wherefore if any one is in Christ, there is a new creation ; the old things passed away ; behold, they have become new. But all things are from God, who reconciled us to himself through Christ, and gave to us the ministry of the reconciliation, namely, that God in Christ was reconciling the world to himself, not reckoning to them their tres-

passes, and having committed unto us the word of the reconciliation.

20 On Christ's behalf, therefore, we are ambassadors, as if God were exhorting through us ; we pray you,
21 on Christ's behalf, become reconciled to God. Him that knew no sin, on our behalf he made to be sin, that we might become the righteousness of God in him. But working together with him, we beseech also that ye receive not the grace of God in vain
2 (for he saith,

' At an acceptable season I hearkened unto thee,

And in a day of salvation I succoured thee ' ; behold, now is the well-accepted season ; behold, now
3 is the day of salvation) ; giving, as we do, no occasion of stumbling in anything, that the ministry be
4 not blamed ; but in everything, as ministers of God, giving proof of ourselves, in much steadfastness, in afflictions, in necessities, in distresses, in
5 stripes, in imprisonments, in tumults, in labours, in watchings, in fastings ; in purity, in knowledge, in long-suffering, in kindness, in a holy spirit, in love
7 unfeigned, in the word of truth, in the power of God ; by the weapons of righteousness for the right
8 hand and for the left ; through glory and dishonour, through evil report and good report ; as deceivers,
9 and yet true ; as unknown, and yet well known ; as dying, and behold we live ; as chastened, and
10 not being killed ; as sorrowing, yet always rejoicing ; as poor, yet making many rich ; as having nothing, and possessing all things.

11 Corinthians ! our mouth stands open unto you ;
12 our heart is enlarged. Ye find no narrowness in us ;
13 the narrowness is in your own affections. Now for a recompense in like kind (as to my children I speak), be ye also enlarged.

14 Yoke not yourselves unequally with unbelievers ; for what communion have righteousness and iniquity ?¹ or what fellowship hath light with darkness ? yea, what concord is there of Christ with Belial ? or what portion hath a believer with an
15 unbeliever ? yea, what agreement hath a sanctuary of God with idols ? for we are a sanctuary of a living God, even as God saith,

¹ Or lawlessness.

' I will dwell in them, and will walk among them ;
And I will be their God, and they shall be my people.'

Wherefore,

17

' Come out from among them,
And be separated, saith the Lord ;
And an unclean thing touch not ;
And as for me, I will welcome you in,
And will be to you for Father,
And you shall be to me for sons and daughters,
Saith the Lord Almighty.'¹

18

These then being the promises we have, let us, 7
beloved, cleanse ourselves from every defilement of
flesh and spirit, perfecting holiness in the fear of
God.

Make room for us ; no one did we wrong, no one 2
did we corrupt, of no one did we take advantage.
Not for condemnation do I say it ; for I have said 3
before, that ye are in our hearts to die together and
to live together. Great is my boldness in respect 4
of you, great my glorying on your account ; I have
been filled with comfort, I am overflowing with joy,
under all our affliction. For, even when we had 5
come into Macedonia, our flesh had no relief, but
we were afflicted on every side ; fightings without,
fears within. Yet he that comforteth the lowly, 6
even God, comforted us by the presence of Titus ;
yet not by his presence only, but also by the com- 7
fort wherewith he was comforted in you, in telling
us of your longing, your mourning, your zeal on my
behalf ; so that yet more did I rejoice. For though 8
I made you sorry by my letter, I do not regret it ;
though I did regret it (I see that that letter,
though only for a while, made you sorry), I now 9
rejoice, not that ye were made sorry, but that ye
were made sorry unto repentance ; for ye were
made sorry as God would have it, that in nothing
ye might suffer loss at our hands. For the sorrow 10
that God would have, worketh repentance unto
salvation, repentance that bringeth no regret ; but
the sorrow of the world worketh out death. For, 11
behold, the very fact of being made sorry as God
would have it, what earnestness it wrought out for

¹ Or Ruler of all.

you ! yea, what clearing of yourselves ! yea, what indignation ! yea, what fear ! yea, what longing ! yea, what zeal ! yea, what inflicting of punishment ! In every thing ye approved yourselves to be pure
 12 in the matter. Wherefore, though I wrote to you, it was not for the sake of him that did the wrong, nor yet for the sake of him that suffered the wrong, but that your earnestness on our behalf might be made manifest to yourselves in the sight of God.
 13 This is why we have been comforted ; but, besides our own comfort, we rejoiced the more exceedingly for the joy of Titus, because his spirit has received
 14 refreshment from you all. For if in any thing I have gloried to him on your account, I was not put to shame ; but as we spoke all things to you in truth, even so our glorying before Titus was shown to be
 15 truth. And his heart is more abundantly turned towards you, remembering, as he doth, the obedience of you all, how with fear and trembling ye received him. I rejoice that in every thing I am of
 16 good courage concerning you.

8 Moreover, brethren, we make known to you the grace of God that has been given in the churches
 2 of Macedonia ; that in a sharp trial of affliction the abundance of their joy, and their extreme poverty,
 3 abounded unto the riches of their liberality. For, according to their power, I bear witness, and
 4 beyond their power, of their own accord, with much entreaty praying of us the grace and the fellowship
 5 in the ministration to the saints, and not merely as we had hoped, but first their very selves they gave to the Lord, and to us through the will of God ;
 6 so that we exhorted Titus, that, as he had already begun, so too he would complete, as regards yourselves, this grace also. But even as ye abound in
 7 everything, in faith and utterance and knowledge and all earnestness and in our love to you,¹ see that ye abound in this grace also.

8 Not by way of injunction am I speaking, but to test, through the earnestness of others, the sincerity
 9 of your love also. For ye know the grace of our Lord Jesus Christ, that for your sakes he became poor, rich though he was, that you by his poverty
 10 might become rich. And it is an opinion I am

¹ Some MSS., ' your love to us.'

giving in this ; for this is expedient for you, seeing
that ye began already, a year ago, not only to do,
but also to be willing. But now complete the doing 11
also ; that, even as there was the readiness of will,
so there may be also the completion according to
your means. For if the readiness is there, it is accept- 12
able according to what it may have, not accord-
ing to what it hath not. For the object is, not that 13
others should be eased, and you burdened, but that, 14
by rule of equality, at the present season your
abundance may meet their want, in order that their
abundance also may meet your want ; so that there
may be brought about equality ; even as it is 15
written, ' He with the much had not more, and he
with the little had not less.'¹

But thanks be to God, who giveth the same 16
earnestness on your behalf in the heart of Titus, in 17
that he accepted our exhortation ; but, being him-
self deeply in earnest, of his own accord he is setting
forth unto you. And with him we are sending the 18
brother, whose praise in the gospel is spread
through all the churches ; nor this only, but who 19
was also elected by the churches as our fellow-
traveller in the matter of this grace, which is being
administered by us, unto the glory of the Lord him-
self, and to show our own readiness ; we taking 20
heed to this, that no one should blame us in the
matter of this liberality which is being administered
by us ; for we study what is honourable, not only 21
in the sight of the Lord, but also in the sight of men.
And we are sending with them our brother, whom 22
we have many times in many matters proved to be
in earnest, but on this occasion much more in
earnest, because of his much confidence as regards
you. As for Titus, he is my partner and fellow- 23
worker as regards you ; or as for our brethren, they
are delegates² of churches, a glory to Christ. Show 24
therefore unto them, in the face of the churches,
the evidence of your love and of our glorying on
your account.

For concerning the ministration to the saints, it 9
is superfluous for me to write to you ; for I know 2
your readiness, whereof I glory on your account to
the Macedonians, that Achaia hath been prepared

¹ Exodus xvi. 17, 18. ² *Lit.* apostles (men sent).

for a year past ; and your zeal stirred up the most
 3 of them. Yet I am sending the brethren, that our
 glorying on your account may not be made void in
 this respect ; that ye may be prepared, even as
 4 I said ye were ; lest by any means, if any Mace-
 donians come with me and find you unprepared, we
 (that we say not, you) should be put to shame as
 5 regards this confidence. I thought it necessary,
 therefore, to entreat the brethren that they would
 go in advance to you and make up beforehand your
 previously promised bounty ;¹ that the same might
 be ready as a matter of bounty, and not a matter of
 covetousness.

6 But as to this, he that soweth sparingly, sparingly
 he will also reap ; and he that soweth bountifully,²
 7 bountifully he will also reap ; each according as he
 hath determined in his heart, not with sorrow, or of
 8 necessity ; for a cheerful giver God loveth. But
 strong is God to make all grace abound unto you ;
 that ye, having in all things at all times all suffi-
 9 ciency, may abound unto all good works, even as
 it is written,

‘ He scattered abroad, he gave to the needy ;
 His righteousness abideth for ever.’

10 Now he that supplieth seed to the sower and bread
 for eating, will supply and will multiply your sow-
 ing, and will increase the fruits of your righteous-
 11 ness, ye being made rich in all things unto all
 liberality, such as worketh out through us thanks-
 12 giving unto God ; in that the ministration of this
 service is not only helping to supply the wants of
 the saints, but abounding also through many
 13 thanksgivings unto God ; seeing that, through the
 experience of this ministration, they glorify God
 for the subjection of your confession unto the gospel
 of the Christ, and for the liberality of your con-
 14 tribution to them and to all ; they themselves also,
 with supplication on your behalf, longing after you
 on account of the exceeding grace of God upon you.
 15 Thanks be to God for his unspeakable gift.

10 Now I, Paul, myself exhort you by the meekness
 and gentleness of Christ ; I who to your face am
 lowly among you, but when absent am of good
 2 courage towards you ; yea, I beseech you, that

¹ Lit. blessing.

² Lit. unto blessings.

I may not, when present, have to show courage with the confidence wherewith I reckon to be bold against some, who reckon us as if we walked according to the flesh. For though we walk in the flesh, we do not war according to the flesh (for the weapons of our warfare are not fleshly, but are mighty for God to the casting down of strongholds); seeing that we cast down reasonings, and every bulwark that is lifted up against the knowledge of God, and bring every thought into captivity, into obedience to the Christ, and are ready to exact punishment for all disobedience, whenever your obedience shall be fulfilled.

Ye look on the things before your face. If any one trusteth in himself that he is Christ's, let him further consider this with himself, that, as he is Christ's, even so are we. For even if I should glory somewhat more abundantly as to our authority, which the Lord gave for building you up, and not for casting you down, I shall not be put to shame; that I may not seem as it were to terrify you by my letters. For 'his letters (saith one) are weighty and powerful; but his bodily presence is weak, and his speech not accounted of.' Let such a one consider this, that, such as we are in word, through letters when we are absent, such we are also in deed, when we are present.

For we make not bold to pair or compare ourselves with some of them that commend themselves; but they, measuring themselves among themselves, and comparing themselves with themselves, are without understanding. But we, for our part, will not glory beyond our measure, but in proportion to the measure of the sphere that God apportioned to us as a measure, to reach even unto you. For we are not overstretching ourselves, as if we reached not unto you; for we advanced even as far as to you in the gospel of Christ; not glorying beyond our measure, in other men's labours, but having hope that, as your faith increaseth, we shall be magnified in you in proportion to our sphere, unto greater abundance, so as to preach the gospel to the regions beyond you, and not to glory in another man's sphere as to things ready to our hand. But, 'he that glorieth, let him glory in the Lord.' For

not he that commendeth himself is approved, but he that the Lord commendeth.

11 Would that ye bore with me in a little folly ! but
 2 indeed ye do bear with me. For I am jealous over you with God's jealousy ; for I betrothed you to one husband, to present a pure virgin unto the
 3 Christ. But I fear, lest by any means, as the serpent in his craftiness beguiled Eve, so your minds may be corrupted from your simplicity and your
 4 purity as regards the Christ. For if he that cometh preacheth another Jesus, whom we did not preach, or ye receive some other spirit, which ye did not receive, or some other gospel, which ye did not
 5 accept, ye are wonderfully tolerant ! For I reckon that in nothing have I been behind those pre-
 6 eminent apostles ! But though I am unskilled in speech, yet in knowledge I am not ; but in all things we manifested it unto you among all men.

7 Or did I commit a sin in humbling myself that you might be exalted ; in that I was to you the
 8 gospeller of God's gospel, without charge ? Other churches I robbed, in taking wages towards my
 9 ministry unto you ; and, when I was present with you, and was brought to want, on no one did I become a burden ; for, what I wanted, the brethren, coming from Macedonia, supplied ; and in every-
 10 thing I kept and will keep myself from being a dead-weight upon you. It is Christ's truth in me, that this glorying shall not be stopped in regard of me
 11 in the regions of Achaia. Why ? because I love you not ? God knoweth. But what I do, I will go on doing, that I may cut off the occasion from them that desire an occasion ; that they, in what they
 13 glory, may be found even as we are. For such men are false apostles, deceitful workers, fashioning
 14 themselves into apostles of Christ. And no wonder ; for even Satan fashioneth himself into an angel of
 15 light. No great thing, then, if his ministers also fashion themselves into ministers of righteousness ; whose end will be according to their works !

16 Again I say, Let no one think me to be foolish ; but if ye do, yet even as a foolish one receive me,
 17 that I also may glory a little. What I am speaking, it is not according to the Lord I am speaking, but
 18 as in folly, in this confidence of glorying. Seeing

that many glory according to the flesh, I also will
glory. For gladly ye bear with the foolish, being 19
wise yourselves ! For ye bear with it, if any one 20
bringeth you into bondage, if any one devoureth
you, if any one catcheth you, if any one uplifteth
himself, if any one smiteth you on the face. By way 21
of disparagement I say it, on the ground that we
have been weak ; yet, whereinsoever any is bold
(in folly I say it) I also am bold. Are they Hebrews ? 22
so am I. Are they Israelites ? so am I. Are they
offspring of Abraham ? so am I. Are they minis- 23
ters of Christ ? (in madness I speak) far more so
am I ; in labours more abundantly, in prisons more
abundantly, in stripes above measure, in deaths
often. At the hands of Jews five times I received 24
forty stripes save one ; thrice I was beaten with
rods, once I was stoned, thrice I was shipwrecked, 25
a night and a day I have spent in the deep ; by 26
journeyings often, by perils of rivers, by perils of
robbers, by perils from my countrymen, by perils
from Gentiles, by perils in city, by perils in wilder-
ness, by perils at sea, by perils among false brethren ;
by labour and toil, in watchings often, in hunger 27
and thirst, in fastings often, in cold and nakedness.
Besides the things that I pass by,¹ there is the daily 28
pressure upon me, my anxiety for all the churches.
Who is weak, and I am not weak ? who is made to 29
stumble, and I burn not ? If glory I must, of the 30
things that concern my weakness I will glory. The 31
God and Father of the Lord Jesus, he that is blessed
for evermore, knoweth that I lie not. In Damas- 32
cus, the governor under Aretas the king was guard-
ing the city of the Damascenes, to seize me ; and 33
through a window I was let down in a basket
through the wall, and escaped his hands.

Glory I must ; it is not indeed expedient,² but 12
I will come to visions and revelations of the Lord.
I know a man in Christ, fourteen years ago (whether 2
in the body, I know not ; or whether out of the
body, I know not ; God knoweth), such a one
caught away even to the third heaven. And I know 3
such a man (whether in the body, or apart from
the body, I know not ; God knoweth), that he was 4

¹ Or which are without. ² Some MSS., ' Now to glory is not expedient.'

- caught away into paradise¹ and heard sayings that cannot be said, which it is not lawful for man to speak. Of such a one I will glory, but of myself I will not glory, save in my weaknesses. For if I should desire to glory, I shall not be foolish, for it is truth I shall be speaking; but I forbear, lest any one should count of me above what he seeth me to be, or what he heareth from me, and by reason of the exceeding greatness of the revelations. Wherefore, that I might not be exalted overmuch, there was given to me a thorn² for the flesh, a messenger of Satan to buffet me, that I might not be exalted overmuch. Concerning this, thrice I besought the Lord, that it might depart from me; and he hath said to me, 'Sufficient for thee is my grace; for in weakness strength becomes perfect.' Most gladly therefore I will rather glory in my weaknesses, that the strength of the Christ may tabernacle upon me.
- Wherefore I am well pleased in weaknesses, in injuries, in necessities, in persecutions and distresses, for Christ's sake; for whenever I am weak, then I am strong.
- I have become foolish; it is you that constrained me. For I ought by you to have been commended. For in nothing did I come behind those pre-eminent apostles, nothing though I am. Truly the signs of an apostle were wrought out among you in all steadfastness, by signs and wonders and mighty works.
- For, what is there wherein ye were made inferior to the rest of the churches, unless it be that I myself did not become a burden upon you? Forgive me this wrong!
- Lo, this third time I am ready to come unto you, and I will not be a burden; for I seek not yours, but you. For it is not the children that ought to lay up treasure for the parents, but the parents for the children. But as for me, I most gladly will spend, and be wholly spent for your souls. If I love you more abundantly, am I loved the less?
- But be it so that I myself was not a dead-weight upon you; yet, crafty as I was, I caught you with subtilty! Any one of those I have sent unto you—did I through him take advantage of you. I exhorted Titus, and with him I sent the brother; did

¹ Lit. into the paradise.² Or stake.

Titus take advantage of you? did we not walk in the same spirit? did we not walk in the same steps?

All this time are ye thinking that it is to you we are excusing ourselves? In God's sight, in Christ, we speak; but, beloved, it is all for your edification. For I fear that somehow, when I come, I may find you not such as I would, and that I may be found by you such as ye would not; that somehow there may be strife, jealousy, outbreaks of wrath, intrigues, backbitings, whisperings, swellings, disorders; and that, when I come, my God may humble me again before you, and that I may have to mourn over many of them that have sinned heretofore, and did not repent of the uncleanness and fornication and wantonness that they committed.

This is the third time I am coming unto you. In the mouth of two witnesses and of three every word shall be confirmed. I have forewarned, and, as when I was present the second time, so in my absence I now forewarn them that have sinned heretofore, and all the rest, that, if I come again, I will not spare; seeing that ye seek a proof of the Christ who speaketh in me; who as regards you is not weak, but showeth strength among you. For indeed he was crucified through weakness, yet he liveth through the strength of God. For we ourselves also are weak in¹ him, yet we shall live, together with him, through the power of God, unto you.

Try your own selves, whether ye are in the faith; prove yourselves. Or do ye not know as to yourselves that Jesus Christ is in you? unless indeed ye are reprobate. But I hope ye will find that we indeed are not reprobate. Now we pray unto God that ye do no evil; not that we ourselves may appear approved, but that you may do what is right, though we ourselves should be as it were reprobate. For we cannot do any thing against the truth, but for the truth we can. For we rejoice whenever we are weak but you are strong; and for this we pray, even your perfecting. This is why I am writing these things in my absence, that when present I may not have to deal sharply, according

¹ Some MSS., 'with.'

to the authority that the Lord gave me for building up and not for casting down.

- 11 Finally, brethren, rejoice ;¹ go on to perfection, be entreated, be of the same mind, live in peace ;
- 12 and the God of love and peace will be with you.
- 13 Greet one another with a holy kiss. All the saints greet you.
- 14 The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all.
-

¹ Or farewell.

THE LETTER TO THE GALATIANS

[A.D. 57]

Paul, an apostle, not from men, neither through
man, but through Jesus Christ and God the Father
who raised him from the dead—Paul and all the
brethren that are with me, to the churches of
Galatia; grace to you and peace from God our
Father, and the Lord Jesus Christ, who gave him-
self for our sins, that he might deliver us out of this
present evil age, according to the will of our God
and Father; to whom be the glory for evermore;¹
Amen.

I marvel that ye are going over so quickly from
him that called you in the grace of Christ, going
over unto some other gospel, which is not another
gospel; only there are some that trouble you and
want to pervert the gospel of Christ. But if even
we, or an angel from heaven, should preach to you
any gospel other than that which we preached to
you, accursed² let him be. As we have said before,
so now again I say, If any one preacheth to you any
gospel other than that which ye received, accursed
let him be. For is it men I am now conciliating,³
or God? or am I seeking to please men? If men
I were still pleasing, Christ's bondman I should
not be.

For I certify to you, brethren, concerning the
gospel whereof I was the gospeller, that it is not
according to⁴ man. For neither was it from man

¹ *Lit.* unto the age of the ages. ² Greek, anathema. ³ Seeking the favour of (American Standard Version). ⁴ Cf. the titles of the gospels.

that I myself received it or was taught it, but
 13 through a revelation from Jesus Christ. For ye
 heard how I conducted myself in time past in the
 Jews' religion, that beyond measure I persecuted
 14 the church of God and made havoc of it; and that
 I outstripped in the Jews' religion many of my own
 age in my own race, being, as I was, more exceed-
 ingly zealous for the traditions of my forefathers.
 15 But when he¹ that, from my mother's womb, set
 me apart and called me through his grace, was
 16 pleased to reveal his Son in me, that I might preach
 good tidings of him among the Gentiles, straight-
 17 way I consulted not with flesh and blood; neither
 did I go up to Jerusalem unto them that were
 apostles before me; but I went away into Arabia,
 18 and afterwards returned to Damascus. Then, three
 years afterwards, I went up to Jerusalem to visit
 19 Cephas,² and I stayed with him fifteen days. But
 other of the apostles I saw none, except³ James,
 20 the Lord's brother. (Now as to the matters that
 I am writing to you, behold, before God, I lie not.)
 21 Then I went into the regions of Syria and Cilicia;
 22 but I remained unknown by face to the churches
 23 of Judæa which were in Christ; they used to hear
 only that 'our former persecutor is now preaching
 good tidings of the faith of which once he made
 24 havoc'; and they glorified God in me.

2 Then, with fourteen years' interval, I again went
 up to Jerusalem with Barnabas, taking Titus also
 2 with me. Now I went up in accordance with a
 revelation; and I laid before them the gospel that
 I preach among the Gentiles (but I did it privately,
 to those of repute), lest by any means I should be
 3 running, or have run, in vain. Yet even Titus, my
 companion, Greek though he was, was not con-
 4 strained to be circumcised—but this was because
 of the false brethren privily brought in, men who
 came in privily to spy upon our freedom which we
 have in Christ Jesus, that they might reduce us to
 5 bondage; to whom, not even for an hour, did we
 yield by our submission—that the truth of the
 6 gospel might continue with you. But from those
 reputed to be somewhat (what once they were, it

¹ Some MSS., 'God.' ² i.e. Peter. ³ Or but only (but the title apostle was not restricted to the first twelve apostles).

matters nothing to me ; God showeth favour to no one)—to me, I say, the men of repute imparted nothing ; nay, on the contrary, seeing that I had been entrusted with the gospel of the Uncircumcision, even as Peter with that of the Circumcision (for he that wrought for Peter unto the apostleship of the Circumcision, wrought for me also unto the Gentiles) ; and perceiving the grace that was given me, James and Cephas¹ and John, the men regarded as pillars, gave to me and Barnabas right hands of fellowship, that we should go to the Gentiles, but they to the Circumcision ; only we were to remember the poor—which very thing I set myself in earnest to do.

But when Cephas came to Antioch, I opposed him to his face, because he stood self-condemned. For until certain persons came from James, he used to eat with the Gentiles ; but when they came, he began to withdraw, and to keep himself apart, fearing them that were of the Circumcision. And the rest of the Jews also played the hypocrite along with him, insomuch that even Barnabas was carried away with their hypocrisy. But when I saw that they were not walking in a straight path according to the truth of the gospel, I said to Cephas before them all, ' If thou, Jew as thou art, livest as the Gentiles live and not as the Jews, how is it that thou constrainest the Gentiles to live as do the Jews ? ' We that by birth are Jews, and not sinners from among the Gentiles—yet knowing that not by reason of works of law is a man accounted righteous, but only through faith in Christ Jesus—even we ourselves became believers on Christ Jesus, that we might be accounted righteous, by reason of faith in Christ, not by reason of works of law ; seeing that by reason of works of law no flesh will be accounted righteous. But if, seeking to be accounted righteous in Christ, we ourselves also were found to be sinners, is Christ a minister of sin ? God forbid ! For if I build up again the things that I pulled down, I prove myself a transgressor. For I through law died unto law, that unto God I might live. With Christ I have been crucified ; yea, it is no longer I that live, but Christ liveth in me ; yea,

¹ i.e. Peter.

- the life that I now live in the flesh, in faith I live, faith in the Son of God, in him that loved me and
 21 gave himself up for me. I am not bringing to naught the grace of God; for if righteousness comes through law, then Christ died without cause.
- 3 O foolish Galatians, who bewitched you, you before whose eyes Jesus Christ was portrayed as
 2 crucified? This only I would learn from you; was it by works of law that ye received the Spirit, or by
 3 hearing with faith?¹ Are ye so foolish? having begun in the Spirit, do ye now make a finish in the
 4 flesh? Did ye suffer so many things in vain?—
 5 if it be indeed in vain. He, then, that supplieth to you the Spirit, and worketh mighty works among you—is it by works of law, or by hearing with
 6 faith? It is even as 'Abraham believed God, and
 7 it was counted to him as righteousness.' Ye perceive, therefore, that they that rest on² faith, they
 8 are sons of Abraham. Yea, the scripture, foreseeing that God accounts the Gentiles righteous by reason of faith, preached the gospel beforehand unto Abraham, 'In thee all the nations shall be
 9 blessed.' So then they that rest on² faith are
 10 blessed along with the faithful Abraham. For as many as rest on works of law are under a curse; for it is written, 'Cursed is every one that continueth not in all the things that are written in the
 11 book of the law, to do them.' But that in law no one is accounted righteous before God, is evident;
 12 because 'The righteous shall live by faith.' Now the law does not rest on faith; but, 'He that doeth
 13 them shall live in them.' Christ ransomed us from the curse of the law, having become a curse for us (for it is written, 'Cursed is every one that hangeth
 14 on a tree'); that upon the Gentiles might come the blessing of Abraham in Jesus Christ; that we through our faith might receive what was promised, even the Spirit.
- 15 Brethren, I speak after the manner of men; yet even a human covenant, once it hath been ratified, no one bringeth it to naught, or addeth new conditions. Now to Abraham the promises were
 16 spoken, and to his seed. It doth not say, 'and to

¹ The hearing of faith (A.V.). ² *Lit.* are out of (having their root in).

seeds,' as referring to many; but as referring to one, 'and to thy seed,' which is Christ. Now what I mean is this; a covenant ratified beforehand by God, the law, which came four hundred and thirty years after, doth not annul, so as to make the promise of no effect. For, if the inheritance depends on law, it no longer depends on grace; but God hath granted it to Abraham by promise.

To what purpose then is the law?

It was added because of transgressions, till there should come the seed to whom the promise hath been made; and it was appointed through angels by the hand of a mediator.¹ Now for one person there is no mediator;² but God is ONE.³

Is the law then opposed to the promises of God?

God forbid! for if there had been given a law that could impart life, verily from law righteousness would have had its being. But the scripture shut up all things together under sin, that the promise, depending on faith in Jesus Christ, might be given to them that believe.

But before the faith came, we were kept guarded under law, shut up together unto the faith which was afterwards to be revealed. So that the law has become our tutor⁴ to bring us unto Christ, that through faith we may be accounted righteous. But now that the faith has come, no longer are we under a tutor. For ye all are sons of God, through the faith, in Christ Jesus; for as many of you as were baptized into Christ, did put on Christ. There is neither Jew nor Greek, there is neither bond nor free; there are not male and female; for you all are one man in Christ Jesus. But if you are Christ's, then ye are Abraham's seed, heirs according to promise.

Now the heir, I say, as long as he is a child, differeth in nothing from a bondman, lord though he is of all, but is under guardians and stewards until the time appointed by the father. Even so we, when we were children, were kept in bondage under the elements of the world; but when the

¹ i.e. Moses; and the law was a contract between two parties.

² Or one person does not have (require) a mediator. ³ Therefore the promise is absolute and unconditional. ⁴ Lit. pedagogue (i.e. child-scout).

fullness of the time came, God sent forth his Son,
 5 born of woman, born under law, that them that
 were under law he might ransom, that we might
 6 receive the adoption of sons. But because ye are
 sons, God sent forth the Spirit of his Son into our
 7 hearts, crying, Abba, Father! So then no longer
 art thou a bondman, but a son; but if a son, an
 heir also through God.

8 But at that time, not knowing God, ye were in
 9 bondage to them that by nature are no gods; but
 now that ye have come to know God, nay rather
 to be known by God, how is it that ye are turning
 back to the weak and beggarly elements—a fresh
 10 bondage to which ye desire to begin? Ye are
 11 observing days and months, and seasons and years.
 I fear for you, lest haply to no purpose I have
 bestowed labour upon you.

12 Brethren, I pray you, become as I am; for
 I became as you were. In nothing did ye wrong me;
 13 but ye know that, by reason of an infirmity of the
 flesh I preached the gospel to you the first time;
 14 and that which was a trial to you in my flesh ye
 despised not, nor rejected; but as if I had been an
 angel of God ye received me, as if I had been Christ
 15 Jesus. Where then is the blessing you pronounced
 on yourselves? for I bear you witness that, had it
 been possible, your very eyes ye would have
 16 plucked out and given to me. So then have I become
 17 your enemy by dealing truly with you? They
 pay court to you, not honourably; nay, they desire
 to exclude you, that ye may have to court them.
 18 But in an honourable cause it is honourable to be
 courted always, and not only while I am present
 19 with you, my children, with whom I am travailing
 20 in birth again, until Christ be formed in you; nay,
 I was wishing to be present with you now, and to
 change my tone; for I am perplexed about you.

21 Tell me, ye that would be under law, do ye not
 22 hear the law? For it is written that Abraham had
 two sons, one by the handmaid, and one by the
 23 freewoman. But the son by the handmaid hath
 been begotten according to the flesh; the son by
 24 the freewoman, by virtue of the promise. And
 these things contain an allegory; for the women
 stand for two covenants—one from mount Sinai,

bearing children unto bondage; this is Hagar. Now 25
 the word 'Hagar' stands for mount Sinai, in
 Arabia;¹ and she answereth to the Jerusalem that
 now is, for she is in bondage with her children.
 But the Jerusalem that is above is free, and she is 26
 our mother; for it is written, 27

'Rejoice, thou barren that bearest not;
 Break forth and cry, thou that travailest not;
 For many are the children of the desolate,
 rather than of her that hath the hus-
 band.'

Now you,² brethren, as Isaac was, are children of a 28
 promise. But, as at that time he that was begotten 29
 according to the flesh persecuted him that was
 begotten according to the Spirit, even so it is now. 30
 Yet what saith the scripture? 'Cast out the hand-
 maid and her son; for the son of the handmaid
 shall not be heir with the son of the freewoman.'
 Wherefore, brethren, we are not children of a hand- 31
 maid, but of the freewoman. For this freedom 5
 Christ set us free; stand firm, therefore, and do not
 again be held fast under a yoke of bondage.

Behold, I, Paul, say to you, that, if ye receive 2
 circumcision, Christ will profit you no whit. Nay, 3
 I protest again to every man that receiveth circum-
 cision, that a debtor he is, to carry out the whole
 law. Ye discharged yourselves from Christ, all ye 4
 that in law would be accounted righteous; ye fell
 from grace. For as to us, we by the Spirit, through 5
 faith, are waiting for the hope of righteousness. For 6
 in Christ Jesus neither doth circumcision avail any
 thing, nor uncircumcision; but faith working
 through love is all availing.

Ye were running well; who hindered you from 7
 obeying the truth? This persuasion doth not come 8
 from him that calleth you. A little leaven leaveneth 9
 the whole lump. I am persuaded as regards you, in 10
 the Lord, that ye will not be otherwise minded;
 but he that troubleth you will bear his sentence,
 whoever he may be. But I, brethren, if I still 11
 preach circumcision, why am I still persecuted?
 In that case, the stumbling-block of the cross hath

¹ Some MSS., 'Hagar. 25 For Sinai is a mountain in Arabia.'

² Some MSS., 'we.'

12 been done away! Would that they that unsettle you would even mutilate themselves!

13 For you, brethren, were called for freedom; only use not your freedom as a starting-point¹ for the flesh, but through your love be in bondage one to
14 another. For the entire law is fulfilled in one precept, namely, in this, 'Thou shalt love thy neighbour as thyself'. But if ye bite and devour one another, take heed that ye be not consumed one of
15 another. But I say, Walk by the Spirit, and ye
16 will not fulfil the desire of the flesh. For the flesh hath desires against the Spirit, and the Spirit against the flesh; for these are contrary one to the other, that ye may not do the things that ye would.
17 But if ye are led by the Spirit, ye are not under law.
18 Now the works of the flesh are manifest; such as
19 are, fornication, uncleanness, wantonness, idolatry, sorcery, enmities, strife, jealousy, outbreaks of
20 wrath, intrigues, divisions, dissensions, envyings, drunkenness, revellings, and the like of these; as to which I forwarn you, even as I did forewarn you, that they that make a practice of such things
21 will not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control;
22 against such things there is no law.² But they that belong to Christ Jesus have crucified the flesh together with its passions and desires. If we live by the Spirit, by the Spirit let us also order our
23 steps. Let us not become vain-glorious, provoking one another, envying one another.

6 Brethren, if a man be even surprised in any trespass, you, the spiritual, restore ye such a one in a spirit of meekness; looking to thyself, lest thou also
2 be tempted. Bear one another's burdens, and so
3 ye will fulfil the law of Christ. For if any one thinketh himself to be something, when he is
4 nothing, he deceiveth himself. But let each test his own work, and then he will have his ground for glorying, looking to himself only, and not to his
5 fellow; for each will bear his own load.

6 But let him that is taught in the word show fellowship in all good things with him that teacheth.

¹ i.e. a base of operations.
is no law.

² Or against those thus minded there

Be not misled, God is not mocked ; for whatsoever 7
 a man soweth, that he will also reap. For he that 8
 soweth unto his own flesh, from the flesh he will
 reap corruption ; whereas he that soweth unto the
 Spirit, from the Spirit he will reap life eternal. But 9
 let us not grow weary in well-doing ; for in due
 season we shall reap, if we faint not. Therefore, 10
 while we have opportunity, let us work what is good
 towards all, but especially towards them that are
 of the household of the faith.

See with what large letters I am writing to you 11
 with my own hand. As many as desire to make a 12
 fair show in the flesh, they constrain you to receive
 circumcision ; simply that they may not suffer
 persecution for the cross of Christ. For even they 13
 that receive circumcision¹ are not themselves
 observers of law ; but they desire you to receive cir-
 cumcision, that they may glory in your flesh. But 14
 as for me, God forbid that I should glory, save in
 the cross of our Lord Jesus Christ, through whom²
 the world hath been crucified unto me, and I have
 been crucified unto the world. For neither is cir- 15
 cumcision any thing, nor is uncircumcision ; but a
 new creation is everything. And as many as shall 16
 order their steps by this rule, peace be upon them,
 and mercy, and upon the Israel of God. Hence- 17
 forth let no one trouble me ; for I bear branded on
 my body the marks³ of Jesus.

The grace of our Lord Jesus Christ be with your 18
 spirits, brethren ; Amen.

¹ Some MSS., ' have been circumcised.' ² Or which. ³ *Lit.* I
 bear on my body the stigmata.

THE LETTER TO THE EPHESIANS

[A.D. 63]

- 1 Paul, apostle of Christ Jesus through the will of
God, to the saints that are in Ephesus¹ and faithful
2 in Christ Jesus ; grace to you and peace from God
our Father and the Lord Jesus Christ.
- 3 Blessed be the God and Father of our Lord Jesus
Christ, he that blessed us with all spiritual blessing
4 in the heavenly places in Christ ; even as he chose
us out in him before the foundation of the world,
that we should be holy and without blemish in his
5 sight in love ; having foreordained us unto adop-
tion as sons through Jesus Christ unto himself,
6 according to the good pleasure of his will, to the
praise of the glory of his grace, wherewith he
7 endowed us with grace in the Beloved ; in whom we
have our deliverance through his blood, the remis-
sion of our trespasses, according to the riches of his
8 grace ; which he made to abound towards us in all
9 wisdom and prudence, by making known to us the
mystery of his will, according to his good pleasure
10 which he purposed in him, for dispensation² in the
fullness of the seasons, to gather into one all things
in the Christ, the things in the heavens and the
11 things on the earth ; in him, in whom also we were
made God's portion, foreordained as we were
according to the purpose of him that worketh all
12 things according to the counsel of his will ; to the

¹ The two oldest MSS. (Sinaiticus and Vaticanus) omit the words 'in Ephesus.' The epistle may have been designed for several churches, with a blank left to be filled up, in different copies, with a different name. ² Or to be dispensed (administered).

end that we should be to the praise of his glory, we who aforetime had hoped in the Christ; in whom you also, hearing the word of the truth, the gospel of your salvation—in whom also believing, ye were sealed with the Spirit of the promise, the Holy Spirit, who¹ is the earnest of our inheritance, unto the deliverance of God's own possession, unto the praise of his glory. 13 14

This is why I also, on hearing of the faith that is among you in the Lord Jesus, and of the love² that ye have for all the saints, cease not to give thanks on your behalf, making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of the glory, may give you a spirit of wisdom and of revelation in knowledge of himself; having the eyes of your hearts enlightened, to the end that ye may know what is the hope of his calling, what are the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power towards us who believe, according to the working³ of the might of his strength, which he hath wrought⁴ in the Christ, in raising him from the dead and seating him at his right hand in the heavenly places, above every principality and authority and power and dominion and every name that is named, not only in this age, but also in that which is to come; and all things he put in subjection under his feet, and him he gave as head over all things to the church, which indeed is his body, the fullness of him who all in all is receiving his fullness.⁴ 15 16 17 18 19 20 21 22 23

And you, dead as ye were by reason of your trespasses and sins, wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, of the spirit that now worketh in the sons of disobedience; wherein⁵ we also all lived in time past in the desires of our flesh, doing the wishes of the flesh and of the thoughts, and were by nature children of wrath, even as the rest—God, I say, being rich in⁶ mercy, because of his great love wherewith he loved us, even dead as we were by reason of our trespasses, brought us to life together with⁶ the Christ—by 2 2 3 4 5

¹ Some MSS., 'which.' ² Some MSS. omit the last three words.
³ *Lit.* energy, energized. ⁴ That filleth all in all (A.V.); qui omnia in omnibus adimpletur (Vulgate); cf. Philippians ii. 7. ⁵ Or among whom; *lit.* in which (men or things). ⁶ Some MSS., 'in.'

6 grace ye have been saved—and raised us with him,
 and seated us with him in the heavenly places, in
 7 Christ Jesus; that in the ages to come he might
 show forth the exceeding riches of his grace in kind-
 8 ness towards us in Christ Jesus. (For by the grace
 ye have been saved through faith; and that not of
 9 yourselves—God's gift it is—not of works, that no
 10 one should glory.) For we are of his making,
 created as we were in Christ Jesus unto good works,
 which God prepared beforehand, that in them we
 should walk.

11 Wherefore remember that in time past you, the
 Gentiles in the flesh (those called 'the Uncircum-
 cision' by that which is called 'the Circumcision,'
 12 in the flesh, wrought by hand); that ye were at
 that time apart from Christ, alienated from the
 commonwealth of Israel, and strangers to the cove-
 nants of the promise, having no hope, and without
 13 God in the world. But, as it is, in Christ Jesus, you,
 who in time past were far off, were brought near in
 14 the blood of the Christ. For he himself is our peace,
 he that made both one, and broke down the middle
 15 wall of the partition, in his flesh doing away with
 the enmity, the law of the commandments expressed
 in ordinances; that he might create the two men
 in himself into one new man, thus making peace;
 16 and might reconcile them both in one body unto
 God through the cross, slaying the enmity thereon.¹
 17 And he came and preached good tidings of peace to
 you that were far off, and of peace to them that
 18 were near; seeing that through him we both have
 our introduction² in one Spirit unto the Father.
 19 Therefore ye are no longer strangers and aliens, but
 are fellow-citizens with the saints, and of the house-
 20 hold of God, having been built up upon the founda-
 tion of the apostles and prophets, Christ Jesus him-
 21 self being the corner-stone, in whom all that is
 built,³ fitly framed together, is growing into a holy
 22 sanctuary, in the Lord; in whom you also are being
 built together for a habitation of God, in the Spirit.

3 This is why I, Paul, the prisoner of Christ Jesus
 2 in behalf of you the Gentiles—if indeed ye have
 heard of the dispensation of the grace of God, which
 3 was given me as to you, how that by revelation was

¹ Or in himself. ² Or access. ³ Some render, 'the whole building.'

made known to me the mystery (even as I wrote
 above, in brief, whereby ye can, as ye read, per- 4
 ceive my understanding in the mystery of the
 Christ, which mystery in other generations was not 5
 made known to the sons of men; as now it hath
 been revealed to his holy apostles and prophets, in 6
 the Spirit); that the Gentiles are joint-heirs, and
 joined into one body, and joint-partakers of the
 promise in Christ Jesus through the gospel; whereof 7
 I became a minister, according to the gift of the
 grace of God which was given me according to the
 working of his power (to me, the less than least of 8
 all saints, was given this grace) to preach to the
 Gentiles good tidings of the unsearchable riches of
 the Christ, and to bring to light¹ what is the dis- 9
 pensation of the mystery which hath been hidden
 away through the ages in God who created all
 things; to the intent that now to the principalities 10
 and the authorities in the heavenly places may be
 made known through the church the manifold wis-
 dom of God, according to an eternal purpose² which 11
 he carried out³ in Christ Jesus our Lord; in whom 12
 we have our boldness and introduction in confidence
 through our faith in him; wherefore I beg you not 13
 to lose heart amid my tribulations on your behalf;
 seeing that they are your glory;—this, I say, is why 14
 I bow my knees unto the Father (from whom all 15
 fatherhood in heaven and on earth takes its name),
 that he may grant to you, according to the riches
 of his glory, to be strengthened with power through
 his Spirit as to the inward man, that the Christ may 17
 take up his dwelling, through faith, in your hearts,
 in love; ye having been rooted and grounded,
 that ye may have strength to comprehend with all 18
 the saints what is the breadth and length and
 height and depth, and to know the love of Christ, 19
 which passeth knowledge, that ye may be filled
 unto all the fullness of God.

Now to him that is able to do beyond all things, 20
 abundantly beyond what we ask or think, accord-
 ing to the power that worketh in us, to him be the 21
 glory in the church and in Christ Jesus, unto all the
 generations for evermore; ⁴ Amen.

¹ Some MSS., 'and to make all men see.' ² *Lit.* a purpose of
 the ages. ³ Or formed. ⁴ *Lit.* generations of the age of the ages.

4 I therefore beseech you, I the prisoner in the
 Lord, to walk as befits the calling wherewith ye
 2 were called, with all humility and meekness, with
 long-suffering, bearing one with another in love;
 3 earnestly seeking to keep the oneness of the Spirit
 4 in the bond of peace: One body there is, and one
 Spirit, even as also ye were called in one hope of
 5 your calling; one Lord, one faith, one baptism;
 6 one God and Father of all, who is over all, and
 7 through all, and in all. But to each of us the
 grace was given according to the measure of the
 8 gift of Christ. Wherefore it saith,

'Ascending on high, he led captive a host of
 captives;

He gave gifts to mankind.'

9 (Now this, 'he ascended,' what is it but that he
 descended also into the lower parts of the earth?
 10 He that descended, he it is that also ascended above
 11 all the heavens, that he might fill all things.) And
 he it is that gave some as apostles, some as
 12 prophets, some as evangelists, some as pastors and
 teachers, unto the perfecting of the saints, for a
 work of ministering, for building up the body of
 13 Christ; till we all attain unto the oneness of the
 faith and of the knowledge of the Son of God, unto
 full-grown manhood, unto the measure of the
 14 stature of the fullness of Christ; that we be no longer
 children tossed to and-fro and driven about by every
 kind of doctrine, in the trickery of men, in crafti-
 15 ness, according to the wiles of error; but, dealing
 truly in love, may grow up in all things unto him
 16 who is the head, even Christ; from whom all the
 body, becoming framed and knit together through
 every joint of the supply, according to the working
 in due measure of each single part, bringeth about
 the growth of the body unto the building up of
 itself in love.

17 This therefore I say, and I adjure you in the Lord
 not to walk any longer as the Gentiles also walk, in
 18 the vanity of their mind; darkened in their under-
 standing, alienated as they are from the life of God
 because of the ignorance that is in them by reason
 19 of the blindness¹ of their hearts; men who being
 past feeling gave themselves up to wantonness, unto

¹ See note, S. Mark iii. 5

working of all uncleanness in greediness. But not 20
 so did you learn Christ ; if indeed it was he that ye 21
 heard, and in him that ye were taught (even as
 there is truth in Jesus), to put off you, as concern- 22
 ing your former manner of life, the old self, which
 groweth corrupt according to the lusts of deceit ;
 yea, to become renewed in the spirit of your mind, 23
 and to put on the new self, which was created 24
 according to God in righteousness and holiness of the
 truth.

Wherefore, putting away all falsehood, speak 25
 truth each with his neighbour, because we are mem-
 bers one of another. Be angry, and sin not ; let 26
 not the sun go down on your angry mood ; neither 27
 give place to the devil. Let him that stealeth steal 28
 no longer ; but rather let him labour, working with
 his own hands whatever is good, that he may be
 able to impart to him that hath need. Let no cor- 29
 rupt utterance proceed out-of your mouths, but
 whatever is good for edifying, as the need may be,
 that it may give grace to the hearers. And grieve 30
 not the Holy Spirit of God, in whom ye were sealed
 unto the day of redemption. Let all bitterness, and 31
 wrath, and anger, and clamour, and railing, be
 taken away from you, with all malice ; but show 32
 yourselves kind one to another, tender-hearted,
 forgiving one another, even as God also in Christ
 forgave you. Show yourselves therefore imitators of 5
 God, as children beloved ; and walk in love, even 2
 as Christ also loved you, and gave himself up for us,
 an offering and a sacrifice to God for a savour of a
 sweet odour.

But fornication, and all uncleanness or covetous- 3
 ness, let it not even be named among you, as
 becometh saints ; filthiness too, and foolish talking 4
 or jesting, which things are not befitting ; but
 rather let there be giving of thanks. For this ye 5
 know of a surety, that no fornicator, nor unclean
 person ; nor covetous one (which means an idolater)
 hath any inheritance in the kingdom of Christ and
 God. Let no one deceive you with empty words ; 6
 for because of these things the wrath of God cometh
 upon the sons of disobedience. Therefore become 7
 not partakers with them ; for ye in time past were 8
 darkness, but now are light in the Lord ; walk as

9 children of light (for the fruit of the light is in all
 10 goodness and righteousness and truth), proving
 11 what is well-pleasing unto the Lord; and have no
 12 fellowship with the unfruitful works of the dark-
 13 ness, but rather expose them; for of the things
 14 that are done by them in secret, it is a shame even
 15 to speak. But all things when they are exposed by
 16 the light are made manifest; for every thing that
 17 is made manifest is light. Wherefore it saith,

‘Awake, sleeper!

And arise from the dead,

And Christ will shine upon thee.’

15 Take careful heed, therefore, how ye walk—not
 16 as unwise, but as wise; buying up the oppor-
 17 tunity,¹ because the days are evil. Wherefore show
 18 not yourselves foolish, but understand what the will
 19 of the Lord is. And be not drunken with wine,
 20 wherein is riot; but be filled with the Spirit,²
 21 speaking to yourselves in psalms and hymns and
 22 spiritual songs, singing and making melody with
 23 your hearts to the Lord; giving thanks always for
 24 all things in the name of our Lord Jesus Christ to
 25 the God and Father, submitting yourselves one to
 26 another in the fear of Christ.

22 Wives, submit yourselves to your own husbands,
 23 as unto the Lord; because a husband is head of the
 24 wife, as Christ also is head of the church, being
 25 himself saviour of the body. But as the church
 26 submits itself to Christ, so let the wives also do to
 27 their husbands in everything.

25 Husbands, love your wives, even as Christ also
 26 loved the church and gave himself up for it; that
 27 he might sanctify it, cleansing it by the washing³
 28 of the water with uttered words; that he might
 29 himself present the church to himself, glorious, not
 30 having spot or wrinkle or any such thing; but that
 31 it should be holy and without blemish. Even so
 ought husbands also to love their own wives, as
 being their own bodies. He that loveth his own
 wife loveth himself; for no one ever hated his own
 flesh; but he nourisheth and cherisheth it, even as
 Christ also the church; because we are members
 of his body. For this cause a man shall leave his
 father and mother, and shall cleave to his wife, and

¹ Redeeming the time (A.V.). ² Or in spirit. ³ Or bath.

the two shall become one flesh. This mystery is 32
great; but I am speaking of Christ and of the
church. Yet, you also severally, let each love his 33
own wife even as his own self; but let the wife see
that she fear her husband.

Children, obey your parents, in the Lord; for 6
this is righteous. Honour thy father and thy 2
mother, seeing that it is the first commandment
with promise, 'that it may go well with thee, and 3
thou shalt live long on the land.'

And, ye fathers, provoke not your children; but 4
bring them up in the discipline and admonition of
the Lord.

Servants,¹ obey them that according to the flesh 5
are your masters,² with fear and trembling, in
singleness of your hearts, as obeying the Christ; not 6
in the way of eye-service, as men-pleasers, but as
servants¹ of Christ, doing the will of God, doing
service from the heart with goodwill, as to the Lord, 7
and not to men; knowing that whatsoever good 8
thing each doeth, the same he shall receive back
from the Lord, whether he is bond or free.

And, ye masters, deal with them in the same way, 9
forbearing your threatening; knowing that he who
is both their Master and yours is in heaven, and
with him there is no showing of favour.

Henceforth³ be strengthened in the Lord and in 10
the might of his strength. Put on the whole armour⁴ 11
of God, so that ye may be able to stand against the
wiles of the devil; because our wrestling is not 12
against flesh and blood, but against the principal-
ties, against the authorities, against the rulers of the
darkness of this world, against the spiritual hosts
of wickedness in the heavenly places. Wherefore 13
take up the whole armour of God, that ye may be
able to withstand in the evil day, and, having done
all, to stand. Take your stand, therefore, having 14
your loins girt about with truth, and having put on
the breastplate of righteousness, and having shod 15
your feet with the preparation of the gospel of
peace, withal having taken up the shield of faith, 16
whereon ye will be able to quench all the fiery darts
of the evil one; and receive the helmet of salvation, 17

¹ *Lit.* bondmen. ² *Or* lords. ³ *Or* finally. ⁴ *Lit.* the panoply
(the whole equipment of a soldier prepared for battle).

and the sword of the Spirit (that is to say,
 18 the word of God); through every prayer and supplication praying at every season in the Spirit, and watching thereunto in all perseverance and supplication as to all the saints; and on my behalf, that
 19 utterance may be given me, in the opening of my mouth, with boldness to make known the mystery
 20 of the gospel, for which I am an ambassador in a chain; that therein I may speak boldly, as I ought to speak.

21 But that you also may know what concerns me, how I do, Tychicus, the beloved brother and faithful minister in the Lord, will make known to you
 22 all things; whom I am sending unto you for this very purpose, that ye may know how we fare, and that he may comfort your hearts.

23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.
 24 The grace be with all them that love our Lord Jesus Christ in incorruptibility.

THE LETTER TO THE PHILIPPIANS

[A.D. 61]

Paul and Timothy, bondmen of Christ Jesus, to
all the saints in Christ Jesus that are in Philippi,
with overseers¹ and deacons; grace to you and
peace from God our Father and the Lord Jesus
Christ.

I thank my God upon all my remembrance of you
(always in all supplication of mine on behalf of
you all making that supplication with joy) for your
fellowship as regards the gospel from the first day
until now; being confident of this very thing, that
he that began in you a good work will go on
perfecting it until the day of Christ Jesus; even as it
is right for me to think this of you all, because
I have you in my heart, inasmuch as, both in my
bonds and in the defence and confirmation of the
gospel, ye all are partakers with me of the grace.
For God is my witness, how I long after you all in
the heart of Christ Jesus. And this I pray, that
your love may abound yet more and more in know-
ledge and all perception, so that ye may approve
the things that are excellent; ² that ye may be
pure and void of offence in view of the day of
Christ, having been filled with fruit of righteous-
ness, that which is through Jesus Christ, to the
glory and praise of God.

Now I would have you know, brethren, that what
happened to me has turned out rather to the
furtherance of the gospel, so that my bonds became

¹ See note, Acts xx. 28. ² Or distinguish the things that differ.

- manifest in Christ throughout the prætorian guard,¹
 14 and to all the rest; and that most of the brethren,
 made confident in the Lord by my bonds, are more
 abundantly bold to speak without fear the word of
 15 God. Some indeed even from envy and strife, and
 16 some from good will, are preaching the Christ; the
 one party out of love, knowing that for defence of
 17 the gospel I am appointed; the other out of fac-
 tiousness proclaim the Christ, not sincerely, think-
 18 ing to raise up affliction for me in my bonds. What
 then? only that in every way, whether in pretence
 or in truth, Christ is proclaimed; and in this I
 19 rejoice, yea, and I will rejoice. For I know that this
 will turn out for me unto salvation, through your
 supplication and the supply of the Spirit of Jesus
 20 Christ, according to my eager expectation and hope
 that in nothing I shall be put to shame, but that
 in all boldness, as always, so now also Christ will be
 magnified in my body, whether through life or
 21 through death. For to me, to live is Christ, and to
 22 die is gain. But if to live in the flesh—if this means
 to me fruit from labour, then what I will choose
 23 I know not. Yea, I am in a strait between the two,
 having the desire to depart and to be with Christ,
 24 for it is very far better; yet, to abide by the flesh
 25 is more needful for your sake. And being per-
 suaded of this, I know that I shall abide, yea, abide
 close to you all, for your progress and joy in the
 26 faith; that in me your glorying may abound in
 27 Christ Jesus, through my presence with you again.
 Only let your conduct be worthy² of the gospel of
 Christ; that whether I come and see you, or
 remain absent, I may hear of your affairs, that ye
 stand fast in one spirit, with one soul striving
 28 together for the faith³ of the gospel, and not terrified
 in any thing by the adversaries; seeing that this
 is to them an evident token of perdition, but of your
 29 salvation, and that from God; because to you it
 was granted, on behalf of Christ, not only to believe
 30 on him, but also to suffer on his behalf, being
 engaged in the same kind of conflict in which ye once
 saw me, and now hear that I am.
- 2 If then there is any comfort in Christ, if any

¹ *Lit.* in the whole Prætorium (in all the palace, A.V.). ² *Lit.* live as citizens worthily. ³ *Or* striving in concert with the faith.

consolation of love, if any fellowship of spirit,¹ if there
 are any tender mercies and compassions, fill up my
 joy, that ye may be of the same mind, having the
 same love, united in soul, being of one mind; doing
 nothing in the way of factiousness or of vainglory,
 but in your humility each counting others superior
 to himself, looking not one and all to their own
 interests, but one and all to the interests of others
 also. Have this mind in you, which was also in
 Christ Jesus; who, existing in the form of God,
 thought not his being on an equality with God a
 thing to grasp at,² but emptied himself,³ taking the
 form of a bondman, coming into the likeness of
 men; and found in fashion as a man, he humbled
 himself, becoming obedient even unto death, yea,
 death on a cross. Wherefore also God highly
 exalted him, and granted him the name that is above
 every other name; that in the name of Jesus every
 knee should bow, of beings in heaven and beings on
 earth and beings under the earth; and that every
 tongue should confess that Jesus Christ is Lord, to
 the glory of God the Father.

So then, my beloved, even as ye have always
 obeyed, not as in my presence only, but now much
 more in my absence, work out your own salvation
 with fear and trembling; for it is God that worketh
 in you to will and also to work, for his good pleasure.
 Do all things without murmurings and doubtings,
 that ye may become blameless and innocent, chil-
 dren of God, without blemish in the midst of a
 crooked and perverse generation, among whom ye
 appear as light-bearers in the world, holding forth
 the word of life; that I may have whereof to glory
 in view of the day of Christ, that not in vain did
 I run, neither in vain did labour. Yea, and if I am
 poured out as a drink-offering upon the sacrifice and
 service of your faith, I joy and rejoice with you all;
 and, in the same manner, joy ye, and rejoice with
 me.

But I hope, in the Lord Jesus, shortly to send
 Timothy unto you, that I also may be of good cheer,
 learning how you fare. For no one have I like-
 minded, such that he will genuinely care how you

¹ Of the Spirit (A.V.). ² Colloquially, a catch. ³ Made him-
 self of no reputation (A.V.); cf. Ephesians i. 23.

21 fare. For they all seek their own, not the things of
 22 Christ Jesus. But how he was tested, ye know ;
 that as a child serveth a father, so with me he
 23 served in furtherance of the gospel. Him therefore
 I hope to send forthwith, as soon as I see how things
 24 will go with me ; but I trust, in the Lord, that
 25 I myself also shall come shortly. Yet I think it neces-
 sary to send unto you Epaphroditus, my brother
 and fellow-worker and fellow-soldier ; but your dele-
 26 gate¹ and minister to my need ; since he is longing
 after² you all, and sore troubled because ye heard
 27 that he fell sick. For indeed he fell sick, almost
 unto death ; but God had mercy on him, yet not
 on him only, but on me also, that I might not have
 28 sorrow upon sorrow. Therefore the more promptly
 I am sending him, that seeing him ye may again
 29 rejoice, and that I may be less sorrowful. Receive
 him therefore in the Lord with all joy ; and hold
 30 such men in honour, because for the work of Christ³
 he drew nigh unto death, hazarding his life, that
 he might supply what was lacking in your service
 towards me.

3 Finally, my brethren, rejoice in the Lord. To
 write the same things to you, to me is not irksome,
 but for you it is safe.

2 Look to the dogs, look to the evil workers, look
 3 to the mutilated ! For it is we that are the Circum-
 cision, we who by the Spirit of God worship, and
 glory in Christ Jesus, and have no confidence in the
 4 flesh ; though for my part I might have confidence
 even in the flesh. If any other thinketh to have
 5 confidence in the flesh, yet more may I ; circum-
 cised on the eighth day, of the race of Israel, of the
 tribe of Benjamin, a Hebrew of Hebrew descent ;
 6 in regard to law, a Pharisee ; in regard to zeal, a
 persecutor of the church ; in regard to righteous-
 7 ness (such as is in law), found blameless. Yet such
 things as were gains to me, these for Christ's sake
 8 I have accounted as loss. Nay more, I even account
 all things to be loss for the sake of the surpassing
 worth of the knowledge of Christ Jesus my Lord ;
 for whose sake I made forfeit of them all, and
 I account them as filth, in order that I may gain

¹ Lit. apostle. ² Some MSS., 'longing to see.' ³ Some MSS.,
 'of the Lord.'

Christ, and be found in him, not having any righteousness of my own, such as is from law, but that which is through faith in Christ, the righteousness that is from God, on the ground of faith; that I may come to know him and the power of his resurrection and the fellowship of his sufferings, becoming conformed to his death, if by any means I may attain unto the resurrection from the dead. Not that I obtained so soon, or so soon have been perfected; but I follow on, if so be that I may overtake that for which I was overtaken by Christ Jesus. Brethren, I do not account myself to have overtaken it yet; but one thing I do—forgetting the things behind, and stretching forward unto the things in front, towards the goal I follow on, unto the prize of God's heavenward¹ calling in Christ Jesus. Let us therefore, as many as are full-grown,² be of this mind; and if in any thing ye are otherwise minded, this also God will reveal to you; only, whatever we have attained unto, by the same let us order our steps.

Brethren, become imitators together of me, and mark them that so walk as ye have us for an example (for many walk, of whom I have told you often, but now tell you even weeping, the enemies of the cross of Christ, they whose end is perdition, whose god is the belly, and whose glory is in their shame, they that mind the things of earth); for our commonwealth is even now in heaven, whence also we wait for a Saviour, the Lord Jesus Christ, who will refashion the body of our humiliation, making it conformable unto the body of his glory, according to the working whereby he is able even to make all things subject unto himself.

Wherefore, my brethren beloved and longed for, my joy and crown, stand fast thus in the Lord, beloved.

Euodia I exhort, and Syntyche I exhort, to be of the same mind, in the Lord. Yea, I pray thee also, true yoke-fellow, help them, seeing that they laboured with me in the gospel, along with Clement also and the rest of my fellow-workers, whose names are in the book of life.

¹ *Upwards.* ² *Or perfect.*

4 Rejoice in the Lord always ; again I will say,
 5 Rejoice. Let your gentleness be known to all men.
 6 The Lord is at hand. Be not anxious about anything, but in every thing by your prayer and your supplication, with thanksgiving, let your requests
 7 be made known unto God. And the peace of God, which passeth all understanding, will keep guard over your hearts and your thoughts in Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things are honourable, whatsoever things are righteous, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report ; if any virtue there is, and if any
 9 praise ; consider these things. The things ye learnt and received and heard and saw in me, these things practise ; and the God of our peace will be with you.

10 But I rejoiced in the Lord greatly, that at last ye shot forth afresh in your thought for me ; in which matter ye did indeed take thought, but ye
 11 lacked opportunity. Not that I speak in respect of want ; for I indeed have learnt, in whatsoever
 12 state I am, therein to be sufficient to myself.¹ I know how to be humbled, and I know also how to abound ; in every thing and in all things I possess the secret, both how to be satisfied and how to be hungry, both how to abound and how to be in want.
 13 For all things I have strength, in him that giveth
 14 me power. Yet ye did well in having fellowship
 15 with my affliction. But, Philippians, you yourselves also know that in the early days of the gospel, when I went forth from Macedonia, no church at all had fellowship with me in the matter of giving
 16 and receiving, except you only ; for, even in Thessalonica, ye sent more than once to relieve my
 17 need. Not that I seek the gift, but I seek the fruit
 18 that increaseth to your account. But I have all things to the full, and abound ; I have been filled, having received from Epaphroditus what came from you ; a savour of a sweet odour, a sacrifice acceptable, well-pleasing to God. But my God will fulfil
 19 your every need, according to his riches in glory, in
 20 Christ Jesus. Now unto our God and Father be the

¹ Content (A.V.).

glory for evermore ;¹ Amen. Greet every saint in 21
Christ Jesus. The brethren that are with me greet
you. All the saints greet you, but especially they 22
that are of Cæsar's² household.

The grace of the Lord Jesus Christ be with your 23
spirit.

¹ *Lit.* to the ages of the ages. ² *i.e.* the Roman Emperor's.

THE LETTER TO THE COLOSSIANS

[A.D. 63]

1 Paul, apostle of Christ Jesus through the will of
2 God; and Timothy the brother; to the brethren in
Colossæ, holy and faithful in Christ; grace to you
and peace from God our Father.

3 We give thanks ever on your account to God the
Father of our Lord Jesus Christ, when we pray;
4 having heard of your faith in Christ Jesus, and of
5 the love that ye have towards all the saints, by
reason of the hope that is laid up for you in the
heavens; of which hope ye heard before in the word
6 of the truth of the gospel, which hath come unto
you, even as it is also in all the world, bearing fruit
and growing, as it doth in you also since the day
ye heard of and came to know the grace of God in
7 truth; even as ye learnt it from Epaphras our
beloved fellow-bondman, who is a faithful minister of
8 Christ on your¹ behalf, who also signified to us your
love in the Spirit.

9 This is why we on our part, since the day we
heard of it, cease not to pray and to ask on your
behalf, that ye may be filled with the knowledge of
his will in all spiritual wisdom and understanding,
10 to walk worthily of the Lord, to please him in all
things, bearing fruit in every good work, and grow-
11 ing by the knowledge of God; ever being strength-
ened in all strength, according to the might of his
12 glory, unto all stedfastness and long-suffering; with
joy giving thanks to the Father, who made you² fit
for the portion of the saints' inheritance in the light;
13 who rescued us out of the power of the darkness,

¹ Some MSS., 'our.' ² Some MSS., 'us.'

and translated us into the kingdom of the Son
 of his love, in whom we have our deliverance, the 14
 remission of our sins; who is the image of God the 15
 invisible, the firstborn of¹ all creation; because in 16
 him were created all the things in the heavens and
 on the earth, the things visible and the things in-
 visible, thrones, or dominions, or principalities, or
 authorities; they all have been created through
 him and unto him; and he is before all things, and 17
 in him they all hold together. And he is the head 18
 of the body, the church; who is the beginning, the
 firstborn from the dead, that in all things he may
 obtain the pre-eminence; because in him all the 19
 Fullness took delight to take up its dwelling, and
 through him to reconcile them all to himself, making 20
 peace through the blood of his cross; through him,
 I say, whether the things on the earth or the things
 in the heavens. And you, alienated as ye once were 21
 and enemies in your mind in your evil works, yet,
 as it is, he reconciled² in the body of his flesh, 22
 through his death, to present you holy and without
 blemish and unimpeachable before himself; pro- 23
 vided that ye continue in the faith, grounded and
 stedfast, and not shifting from the hope of the
 gospel which ye heard, which was preached in all
 creation under heaven; of which gospel I, Paul,
 myself became a minister.

Now I rejoice in my sufferings on your behalf; 24
 and that which is lacking in the afflictions of Christ,
 I am filling up in my flesh, on behalf of his body,
 which is the church; of which I became a minister, 25
 according to the stewardship of God which was
 given me in regard of you, to set forth fully the
 word of God, the mystery which had been hidden 26
 away through the ages and through the genera-
 tions; but lately it was manifested to his saints, to 27
 whom God was pleased to make known what are
 the riches of the glory of this mystery among the
 Gentiles, which is Christ in you, the hope of the
 glory; whom we preach, admonishing every man, 28
 and teaching every man, in all wisdom, that we may
 present every man perfect in Christ; whereunto 29
 I labour also, contending according to his working
 which worketh in me mightily.

¹ Or in. ² Some MSS., 'ye were reconciled.'

- 2 For I would have you know how great a contest
I am engaged in for you and for those in Laodicea,
and for as many as have not seen my face in the
2 flesh ; that their hearts may be comforted, knit
together as they were in love and unto all riches of
the full assurance of the understanding, unto the
3 knowledge of the mystery of God, even Christ, in
whom are all the treasures of wisdom and know-
4 ledge, hidden away. This I say, that no one may
5 beguile you with persuasive speech. For though in
the flesh I am absent, yet in the spirit I am with
you, joying and beholding your order and the firm-
ness¹ of your faith towards Christ.
- 6 Therefore, as ye received Christ Jesus the Lord,
7 so walk in him ; having been rooted and ever being
built up in him and established by your faith, even
as ye were taught, abounding in thanksgiving.
- 8 Take heed lest there shall be any one to despoil
you through his philosophy and vain deceit, accord-
ing to the tradition of men, according to the ele-
9 ments of the world, and not according to Christ ; for
in him dwelleth all the fullness of the Godhead
10 bodily, and ye are in him, filled full in him who is
11 the head of every principality and authority ; in
whom ye were also circumcised with a circumcision
not wrought by hand, in the putting off of the body
of the flesh, in the circumcision that is of Christ ;
12 buried as ye were with him in your baptism, wherein
also ye were raised with him through your faith in
the working of God, who raised him from the dead.
- 13 And you, dead as ye were, by reason of your tres-
passes and the uncircumcision of your flesh, you he
made alive together with him ;² forgiving us all our
14 trespasses, blotting out the bond that by its ordi-
nances was against us, which was hostile to us ; and
he² hath taken it out of the way, nailing it to the
15 cross ; despoiling the principalities and the authori-
ties, he made a show of them openly, triumphing
over them³ thereon.
- 16 Therefore let no one judge you in eating and in
drinking, or in respect of a feast or a new moon or
17 a sabbath ; matters that are a shadow of the things

¹ Same word as 'firmament' in Genesis i. 6. ² i.e. Jesus Christ.
³ As conquered foes ; cf. 2 Cor. ii. 14.

to come ; but the body is Christ's. Let no one rob 18
you of your prize, taking delight in humility¹ and
worshipping of the angels, dwelling upon the things
that he hath² seen, vainly puffing himself up by the
mind of his flesh, and not holding fast the Head, 19
out of whom all the body, through its joints and
ligaments supplying and knitting itself together,
groweth with the growth of God.

If ye died with Christ to the elements of the 20
world, why, as if still living in the world, do ye,
subject yourselves to ordinances, 'Handle thou not, 21
nor taste, nor touch'—things that are all destined 22
to perish in the using—according to the precepts
and doctrines of men ? which things, though having 23
a reputation for wisdom in self-willed worship, and
humility, and hard treatment of the body, are of no
value against indulgence of the flesh.

Therefore, if ye were raised together with Christ, 3
seek the things that are above, where Christ is, at
the right hand of God, seated. Have your minds 2
set on the things that are above, not on the things
that are upon the earth. For ye died, and your life 3
is hidden with Christ in God. When Christ, our 4
life, shall be manifested, then you also with him will
be manifested in glory.

Put to death therefore the members that are upon 5
the earth ; fornication, uncleanness, passion, evil
desire, and covetousness, which is idolatry ; on ac- 6
count of which things the wrath of God cometh ;³
in which things you also once walked, when ye lived 7
your life in them ; but now put them all away your- 8
selves also ; anger, wrath, malice, railing, filthy
communication out of your mouth ; cease from 9
lying one to another, seeing that ye have put off the
old self with its practices, and have put on the new 10
self, which is being renewed unto knowledge,
according to the image of him that created it ; where 11
there are not Greek and Jew, circumcision and uncir-
cumcision, barbarian, Scythian, bondman, freeman ;
but Christ is all things, and in all.

Put on therefore, as chosen ones of God, holy and 12
beloved, a heart of mercy, kindness, humility, meek-
ness, long-suffering ; bearing one with another and 13

¹ See Psalm cxil. 1, same Greek construction. ² Some MSS.
insert 'not.' ³ Some MSS. add, 'upon the sons of disobedience.'

forgiving one another, if any one hath a grievance
 against any ; even as the Lord forgave you, so also
 14 do ye. But over all these things put on love, which
 15 is the bond of perfectness. And let the peace of
 Christ give her awards¹ in your hearts, into which
 peace also ye were called in one body ; and show
 16 yourselves thankful. Let the word of Christ² dwell
 in you richly, in all wisdom ; teaching and admon-
 17 ishing yourselves by psalms, hymns, spiritual songs,
 in the grace ; singing in your hearts unto God. And
 whatsoever ye do, in word or in work, do all in the
 name of the Lord Jesus Christ, giving thanks to
 God the Father through him.

18 Wives, submit yourselves to your husbands, as
 19 is fitting in the Lord. Husbands, love your wives,
 20 and be not embittered against them. Children,
 obey your parents in all things ; for this is well-
 21 pleasing in the Lord. Fathers, provoke not your
 22 children, that they be not discouraged. Servants,³
 obey in all things your masters according to the
 flesh ; not with acts of eye-service, as men-pleasers,
 23 but in singleness of heart, fearing the Lord. What-
 soever ye do, work at it heartily, as unto the Lord
 24 and not unto men ; knowing that from the Lord ye
 will receive the recompense of the inheritance.
 25 Christ is the Master ye serve. For he that doeth
 wrong will receive back the wrong he did, and there
 4 is no showing of favour.⁴ Masters, show to your
 servants⁵ righteousness and fairness ; knowing that
 ye also have a Master in heaven.

2 In prayer persevere, watching therein with thanks-
 3 giving ; at the same time praying for us also, that
 God may open unto us a door for the word, to speak
 the mystery of Christ, for which I have also been
 4 bound ; that I may manifest it even as I ought to
 5 speak. Walk in wisdom as regards those that are
 6 outside, buying up the opportunity.⁶ Let your
 speech be always in grace, seasoned with salt, that
 ye may know how ye ought to answer each.

7 All that concerns me, Tychicus, the beloved
 brother, and faithful minister and fellow-bondman
 8 in the Lord, will make known to you ; and I am

¹ Or be arbiter (rule, A.V.). ² Some MSS., ' the Lord ' ; others,
 ' God.' ³ *Lit.* bondmen. ⁴ A.V., respect of persons (and else-
 where). ⁵ Redeeming the time (A.V.).

sending him unto you for this very purpose, that ye may know how we fare, and that he may comfort your hearts; together with Onesimus, the faithful and beloved brother, who is one of you. They will inform you of all that is going on here. 9

Aristarchus, my fellow-captive, greets you, and so do Mark, Barnabas's cousin (as to whom ye received directions—if he come unto you, welcome him), and Jesus, who is called Justus; these belong to the Circumcision, the only ones that are my fellow-workers unto the kingdom of God, men who proved a comfort to me. Epaphras, who is one of you, a bondman of Christ Jesus, greets you, always contending for you in his prayers, that ye may stand perfect and fully persuaded in everything willed by God. For I bear him witness that he labours much on behalf of you and of those in Laodicea and of those in Hierapolis. Luke, the physician, the beloved, greets you, and so does Demas. Greet the brethren in Laodicea, also Nympha,¹ and the church at her² house. And when the letter has been read among you, see that it be read in the church of the Laodiceans also, and that you also read the letter from Laodicea. And say to Archippus, Take heed to the ministry which thou receivedst in the Lord, that thou fulfil it. 10 11 12 13 14 15 16 17

The greeting by the hand of me Paul. Remember my bonds. The grace be with you. 18

¹ Or Nymphas (man's name).

² Some MSS., 'their.'

THE FIRST LETTER TO THE THESSALONIANS

[A.D. 50]

- 1 Paul, and Silvanus, and Timothy, to the church
of the Thessalonians in God the Father and the
Lord Jesus Christ, grace to you and peace.
- 2 We give thanks to God always for you all, making
3 mention of you in our prayers, unceasingly remem-
bering the work of your faith, and the labour of
your love, and the steadfastness of your hope in our
4 Lord Jesus Christ, before our God and Father ;
knowing, brethren beloved by God, the choice made
5 of you, in that our gospel came unto you, not in
word only, but also in power, and in the Holy Spirit
and much assurance, even as ye know what manner
of men we showed ourselves among you for your
6 sake. And you became imitators of us and of the
Lord, by receiving the word in much affliction, with
7 joy of the Holy Spirit ; so that ye became an
example to all the believers in Macedonia and in
8 Achaia. For from you hath sounded forth the word
of the Lord, not only in Macedonia and Achaia, but
in every place your faith towards God hath spread
abroad ; so that we have no need to say anything.
9 For of themselves they report, concerning us, what
manner of coming among you we had ; and how ye
turned to God from your idols, to serve a God living
10 and true, and to wait for the coming of his Son from
heaven, whom he raised from the dead, even Jesus,
our rescuer from the wrath to come.
- 2 For ye yourselves, brethren, know that our
2 coming in amongst you has not proved in vain ; but
though we had previously suffered and had been

shamefully treated, even as ye know, in Philippi, we were bold of speech in our God to speak unto you the gospel of God amid much contention. For our exhortation was not prompted by a delusion, nor yet by uncleanness, nor yet was it in guile; but even as we have been approved by God to be entrusted with the gospel, so we speak; not as seeking to please men, but to please God who proveth our hearts. For never were we found using words of flattery, as indeed ye know, nor a cloak of covetousness—God is witness—nor seeking glory from men, either at your or at other's hands, though, as apostles of Christ, we might have been burdensome.¹ But we showed ourselves gentle² in your midst, as if a nurse were cherishing her own children; so we, being affectionately desirous of you, took delight in imparting to you, not only the gospel of God, but also our own lives, because very dear to us ye had become. For ye remember, brethren, our labour and toil; working night and day, that we might not be a burden to any one of you, we preached unto you the gospel of God. You are witnesses, and God is witness, how piously and righteously and unblameably we behaved ourselves towards you that believe; even as ye know how, as a father with his own children, we dealt with each of you, exhorting and encouraging and adjuring you, to the end that ye should walk worthily of God, who calleth³ you into his own kingdom and glory.

And this is why we on our part unceasingly thank God, that in receiving the word of God, which ye heard from us, ye accepted it, not as the word of men, but (even as it is in truth) the word of God, which worketh also in you that believe. For you, brethren, became imitators of the churches of God that are in Judæa in Christ Jesus, in that you at the hands of your own countrymen suffered the same things as those churches⁴ did at the hands of the Jews; who both killed the Lord Jesus and the prophets, and drove us out (and they please not God, and are hostile to all men), hindering us from

¹ Claimed authority (American Standard Version); but see verse 9.
² Some MSS., 'babes.' ³ Some MSS., 'called.' ⁴ *Lit.* they (ambiguous in English).

speaking to the Gentiles, that they may be saved ; in order to fill up the measure of their own sins always ; but the wrath has come upon them to the uttermost.

17 But we, brethren, kept from you as we were for a short season, in presence not in heart, were the more exceedingly earnest with great desire to see
18 you face to face ; because we wanted to come unto you, even I Paul, more than once ; and Satan hindered us. For what is our hope, or joy, or crown of glorying ? is it not even you, in the sight of our
20 Lord Jesus Christ, at his coming ? For you are our glory and our joy.

3 Wherefore, as we could no longer forbear, we thought it good to be left behind alone in Athens ;
2 and we sent Timothy, our brother and God's minister¹ in the gospel of Christ, in order to strengthen you
3 and to comfort you concerning your faith ; that no one should be shaken in these afflictions. For ye yourselves know that hereunto we are appointed ;
4 for, verily, when we were with you, we told you beforehand that we were to suffer affliction, as
5 indeed it came to pass and ye know. This is why I, on my part, when I could no longer forbear, sent, in order to know your faith, lest perchance the tempter might have tempted you, and our labour might prove in vain.

6 But when Timothy came even now unto us from you, and brought us good tidings of your faith and your love, and that ye have a kindly remembrance of us always, longing to see us, even as we also long
7 to see you, we were thereby comforted, brethren, over you in all our distress and affliction, through
8 your faith ; seeing that now we live, if ye stand
9 fast in the Lord. For what thanksgiving can we render to God on your account, for all the joy wherewith we rejoice for your sakes before our God ;
10 night and day praying exceedingly that we may see you face to face, and may perfect whatever is lacking in your faith ?

11 Now may our God and Father himself, and our
12 Lord Jesus, direct our way unto you ; but may the Lord make you to increase and abound in love one towards another and towards all, even as we do

¹ Some MSS., " and fellow-worker with God."

towards you ; to the end that he may strengthen your 13
 hearts, so that they may be blameless in holiness
 before our God and Father, at the coming of our
 Lord Jesus Christ with all his saints.

Finally therefore, brethren, we entreat and 4
 exhort you in the Lord Jesus, that, as ye received
 from us the lesson how ye ought to walk and to
 please God, even as ye do walk—that ye would
 abound still more. For ye know what precepts we 2
 gave you by authority of¹ the Lord Jesus. For this 3
 is the will of God, even your sanctification, that ye
 abstain from fornication ; that each of you learn 4
 how to acquire for himself his own vessel² in sanc-
 tification and honour, not in lustful passion even 5
 as also the Gentiles who know not God ; that no 6
 one transgress, and take advantage of his brother
 in the matter ; inasmuch as the Lord is an avenger
 as to all these deeds, as also we told you beforehand
 and solemnly testified. For God called us, not for 7
 uncleanness, but in sanctification. Therefore he 8
 that rejecteth, rejecteth, not man, but God, who
 also giveth his Spirit, the Holy Spirit, unto you.

But as to love of the brethren ye need not that 9
 any one write to you ; for you yourselves have been
 taught by God to love one another ; for indeed ye 10
 carry it out towards all the brethren throughout
 Macedonia. But we exhort you, brethren, to
 abound still more, and to make it your ambition to 11
 live quietly and to mind your own affairs and to
 work with your hands, even as we charged you ;
 that ye may conduct yourselves becomingly to- 12
 wards them that are outside, and may not have
 need of anything.

[But we would not, brethren, have you ignorant 13
 concerning them that fall asleep, that ye grieve not,
 as do the rest who have no hope. For if we believe 14
 that Jesus died and rose, even so them also that
 were laid asleep through Jesus will God bring with
 him. For this we say to you by the word of God, 15
 that we, the living, who are left unto the coming of
 the Lord, shall not precede them that were laid
 asleep. For the Lord himself, with shout, with 16
 voice of archangel and with trumpet of God, will

¹ Lit. through (ambiguous in English). ² Disputed whether the
 man's own body, or his wife.

descend from heaven ; and the dead in Christ will
 17 rise up first ; afterwards we, the living, who are
 left, shall be caught away together with them in
 clouds, into the air, to meet the Lord ; and so we
 18 shall ever be with the Lord. Therefore comfort one
 another with these words.

5 But of the times and the seasons, brethren, ye
 2 have no need that anything be written to you ; for
 ye yourselves know perfectly that the day of the
 3 Lord cometh even as a thief in the night. When-
 ever they say, ' Peace and safety ', then cometh upon
 them sudden destruction, even as her travail upon
 4 a woman with child ; and they will not escape. But
 you, brethren, are not in darkness, that the day as
 5 a thief should overtake you ;¹ for you all are sons
 of light and sons of the day ; we belong not to the
 6 night, nor to darkness. Therefore let us not sleep,
 7 as do the rest ; but let us watch and be sober. For,
 they that sleep, at night they sleep ; and they that
 8 get drunk, at night they are drunk. But let us,
 belonging as we do to the day, be sober, putting on a
 breastplate of faith and love, and for a helmet the
 9 hope of salvation ; because God did not appoint us
 unto wrath, but unto the obtaining of salvation
 10 through our Lord Jesus Christ, who died for us,
 that, whether we watch or whether we sleep, we
 11 should live together with him. Wherefore comfort
 one another, and edify each other, even as indeed
 ye do.

12 Now we entreat you, brethren, to acknowledge
 them that labour among you and are over you in
 13 the Lord and admonish you ; and to esteem them
 very highly in love for their work's sake. Live in
 14 peace among yourselves. But we exhort you,
 brethren, admonish the unruly, encourage the faint-
 hearted, support the weak, be long-suffering to-
 15 wards all. See that no one render evil for evil to
 any one ; but always pursue after that which is
 16 good towards one another and towards all. Rejoice
 17 always, pray without ceasing, in every thing give
 18 thanks ; for this is the will of God in Christ Jesus
 19 respecting you. Quench not the Spirit ; despise
 21 not prophesyings ; but test all things ; hold fast
 22 that which is honourable ; abstain from every form

¹ Some MSS., ' the day should overtake you, as it does thieves.'

I. THESSALONIANS 5

of evil. But may the God of our peace himself 23
sanctify you completely ; and may your spirits and
souls and bodies be preserved entire, free from
blame at the coming of our Lord Jesus Christ.
Faithful is he that calleth you, and he will also 24
do it.

Brethren, pray for us. 25

Greet all the brethren with a holy kiss. I adjure 26, 27
you by the Lord that the letter be read to all the
brethren.

The grace of our Lord Jesus Christ be with you. 28

THE SECOND LETTER TO THE THESSALONIANS

[A.D. 50]

- 1 Paul, and Silvanus, and Timothy, to the church
of the Thessalonians in God our Father and the
2 Lord Jesus Christ; grace to you and peace from
God the Father and the Lord Jesus Christ.
- 3 We ought to give thanks to God always for¹ you,
brethren, even as it is fitting, because your faith
groweth exceedingly, and the love of each of you
4 all increaseth one to another; so that we ourselves
glory in you in the churches of God for your sted-
fastness and faith amid all your persecutions and
5 the tribulations that ye endure; a manifest token
of the righteous judgement of God, in order that
ye may be accounted worthy of the kingdom of
6 God, for which ye also suffer; if indeed it is a
righteous thing with God to recompense affliction
7 to them that afflict you, and to you the afflicted
rest with us, in the revelation of the Lord Jesus
from heaven with the angels of his power in flaming
8 fire, inflicting punishment on them that know not
God, and on them that obey not the gospel of our
9 Lord Jesus; men who will suffer punishment,
eternal destruction, away from the presence of the
10 Lord and from the glory of his might, when he shall
come to be glorified in his saints and to be mar-
velled at in all them that believed (because our
testimony unto you was believed)—in that day.
- 11 And to this end we also pray always for you, that
our God may account you worthy of his calling, and
fulfil every delight in goodness and a work of faith,
12 in power; that the name of our Lord Jesus may

¹ Or concerning.

be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.

Now we entreat you, brethren, concerning the coming of our Lord Jesus Christ and our gathering together unto him; in order that ye be not hastily shaken from your judgement, nor yet troubled, through a spirit, or through a report, or through a letter attributed to us, stating that the day of the Lord is close at hand. Let no one deceive you in any wise; because the falling away¹ must first come,² and the man of lawlessness be revealed, the son of perdition, he that opposeth and exalteth himself against every one called God or an object of worship, so as to seat himself in the sanctuary of God, setting himself forth as God. Do ye not remember that when I was yet with you, I used to tell you these things? And now ye know what restraineth, in order that in his proper season he may be revealed. For the mystery of lawlessness is already working; only there is he that restraineth now, until he be taken out of the way. And then will be revealed the lawless one, whom the Lord Jesus will slay³ by the breath of his mouth, and will bring to naught by the manifestation of his coming; even he whose coming is according to the working of Satan, with all power and signs and lying wonders, and with all deceit of unrighteousness for them that are perishing; because they received not the love of the truth, that they might be saved. And this is why God sends them a delusion working strongly, that they may believe the lie; in order that all they that believed not the truth, but had pleasure in unrighteousness, may be judged.

But, as for us, we ought to give thanks always to God for you, brethren, beloved by the Lord, because God from the beginning took you for himself⁴ unto salvation, in sanctification by the Spirit and belief of the truth; whereunto he also called you through our gospel, unto the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast, and hold the precepts that ye were taught whether by word or by letter of ours. But

¹ Lit. the apostasy. ² Lit. because (the day will not come) unless the falling away shall first come. ³ Some MSS., 'will consume.' ⁴ Some MSS., 'God chose you as a firstfruit.'

may our Lord Jesus Christ himself, and God our Father who loved us and gave us eternal comfort
 17 and a good hope, in grace, comfort your hearts and strengthen them in every good work and word.

3 Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even as also it
 2 doth among you; and that we may be rescued from unreasonable and evil men; for the faith is not
 3 held by all. But faithful is the Lord, who will strengthen you, and will guard you from the evil
 4 one. But we have confidence in the Lord as regards you, that ye are doing and also will do the things
 5 that we enjoin. But may the Lord direct your hearts into the love of God and into the steadfastness of Christ.

6 Now we charge you, brethren, in the name of the Lord Jesus Christ, to withdraw yourselves from every brother that walketh disorderly and not according to the precept that ye¹ received from us.
 7 For ye yourselves know how ye ought to imitate us; for we behaved not ourselves disorderly among
 8 you, neither did we eat bread for naught from any one, but in labour and toil, working night and day, that we might not burden any one amongst you;
 9 not that we have not a right, but that we might give ourselves as an example to you, that ye should
 10 imitate us. For also, when we were with you, with this we used to charge you, 'If any one will not
 11 work, neither let him eat.' For we hear that some are walking among you disorderly, busied not at all,
 12 but being busybodies. Now them that are such we charge and exhort in the Lord Jesus Christ, that with quietness they work and eat their own bread.
 13 But as for you, brethren, lose not heart in well-
 14 doing. But if any one obeyeth not our word by our letter, note that man, to keep no company with him, that he may be put to shame; and do not regard him as an enemy, but admonish him as a brother.
 16 Now may the Lord of our peace himself give you this peace at all times, in all ways.* The Lord be with you all.

17 The greeting by the hand of me Paul; which is
 18 the token in every letter; thus I write. The grace of our Lord Jesus Christ be with you all.

¹ Some MSS., 'they.' * Some MSS., 'in all places.'

THE FIRST LETTER TO TIMOTHY

[A.D. 66]

Paul, apostle of Christ Jesus according to the
injunction of God our Saviour and Christ Jesus
our hope ; to Timothy, true child in faith ; grace,
mercy, peace, from God the Father and Christ Jesus
our Lord.

Even as I besought thee to tarry in Ephesus,
when I was on my way into Macedonia, that thou
mightest charge certain persons not to teach a
different doctrine, nor yet to give heed to fables
and endless genealogies such as serve for controver-
sies rather than for God's stewardship which is in
faith¹—but the object of the charge is love out of a
pure heart and a good conscience and faith un-
feigned ; from which things some having erred
turned aside to vain talking ; desiring to be
teachers of the law, yet understanding neither what
they say, nor the things whereof they confidently
speak. But we know that the law is good, if one
use it lawfully, with the knowledge that law is not
enacted for a righteous man, but for lawless and
unruly persons, for ungodly men and sinners, for
unholy and profane, for smiters of fathers and
smiters of mothers, for manslayers, for fornicators,
for abusers of themselves with men, for men-
stealers, for liars, for perjurers—and if there is any
other thing contrary to the sound doctrine ; accord-
ing to the gospel of the glory of the blessed God,
with which gospel I was entrusted.

¹ The sentence is left unfinished ; the natural ending might be
' so now I do.'

12 I am thankful to him that strengthened¹ me,
 13 Christ Jesus our Lord, in that he counted me faith-
 14 ful, appointing me to do service, though previously
 15 I had been a blasphemer, and a persecutor, and
 16 violent; yet I obtained mercy, in that I acted
 17 ignorantly in unbelief; yea, the grace of our Lord
 18 abounded exceedingly with faith and the love that is
 19 in Christ Jesus. Faithful is the saying, and worthy
 20 of all acceptation, that Christ Jesus came into
 the world to save sinners, of whom I am chief. Yet
 for this purpose I obtained mercy, namely, that in
 me as chief Jesus Christ might show forth the whole
 of his long-suffering, for a pattern to them that shall
 hereafter believe on him unto life eternal. Now
 unto the King eternal,² the immortal, invisible, only
 God, be honour and glory for evermore; Amen.

18 This charge I commit to thee, child Timothy, in
 accordance with the prophecies leading up to thee;
 that in them thou mayest war the good warfare;
 19 having faith and a good conscience; which latter
 some having thrust from them, have made ship-
 20 wreck as to the faith; of whom are Hymenæus and
 Alexander, whom I delivered unto Satan, that they
 might be taught not to blaspheme.

2 I exhort therefore, first of all, that supplications,
 prayers, intercessions, thanksgivings, be made for
 2 all men; for kings and for all that are in high place,
 that we may pass a tranquil and quiet life in all
 3 godliness and gravity. This is right and acceptable
 4 in the sight of God our Saviour, whose will is that
 all men should be saved and come to the knowledge
 5 of the truth. For there is one God, one mediator
 also between God and men, himself man, Christ
 6 Jesus; who gave himself as a ransom for all, the
 7 testimony being for seasons of its own; whereunto
 I was appointed a herald and an apostle (it is truth
 I am speaking, I lie not), a teacher of Gentiles in
 faith and truth.

8 My will therefore is that the men pray in every
 place, lifting up holy hands, without wrath and dis-
 9 putation; likewise that women adorn themselves
 in seemly apparel, with modesty and sobriety; not
 with plaited hair, and gold or pearls or costly dress,
 10 but (which beseemeth women professing religion)

¹ Some MSS., 'strengtheneth.'

² *Lit.* of the ages.

by good works. Let a woman learn in silence with
all subjection. But I do not permit a woman to
teach, nor yet to lord it over a man ; but let her be
in quietness. For Adam was formed first ; after-
wards Eve. And Adam was not deceived, but the
woman, utterly deceived, hath fallen into trans-
gression ; yet she will be saved through her child-
bearing¹—if they continue in faith and love and
sanctification, with sobriety.

Faithful is the saying, If any one aspires to the
office of an overseer,² he desireth an excellent work.
An overseer therefore must be without reproach,
husband of one wife, temperate, sober-minded,
orderly, hospitable, apt to teach ; not given to wine,
not a striker, but gentle, not contentious, not a
lover of money ; one that ruleth well his own house,
keeping children in subjection with all gravity ; (but
if any one knoweth not how to rule his own house,
how shall he take care of the church of God ?) not
a novice,³ lest blinded with pride he fall into the
judgement on the devil. Moreover he must have
an honourable testimony from those outside, lest he
fall into reproach and a snare of the devil.

Deacons likewise must be grave, not double-
tongued, not given to much wine, not eager for base
gain ; holding the mystery of the faith in a pure
conscience. But let these also first be tested ; after-
wards, if no charge be brought against them, let
them serve as deacons. Women⁴ likewise must be
grave, not slanderers, temperate, faithful in all
things. Let deacons be husbands, each of one wife,
ruling children well and their own households. For
they that have served well as deacons, acquire for
themselves an honourable position and great bold-
ness, in the faith that is in Christ Jesus.

These things I write to thee (hoping to come
unto thee shortly, but if I tarry), that thou mayest
know how men ought to behave themselves in the
household of God, seeing that it is the church of a
living God, the pillar and mainstay of the truth.
And beyond dispute great is the mystery of godli-
ness :—

¹ Per filiorum generationem (Vulgate). ² See note, Acts xx. 28.
³ Lit. neophyte. ⁴ Or wives (not, their wives). Many take it as
part of a compound word, 'women-deacons' (i.e. deaconesses, see
Rom. xvi. 1), and there are many reasons for this view.

Who was¹ manifested in flesh,
 Was proved righteous in spirit,
 Appeared to angels,
 Was preached among Gentiles,
 Believed on in the world,
 Taken up in glory.

4 But the Spirit saith expressly that in later times
 some will fall away from the faith, giving heed to
 2 seducing spirits and doctrines of demons, through
 the hypocrisy of men that speak lies, branded in
 3 their own consciences, hindering marriage, enjoin-
 ing abstinence from foods which God created to be
 partaken of with thanksgiving by them that are
 4 believers and have knowledge of the truth. For
 every creature of God is good, and not one is to be
 5 rejected, if it be received with thanksgiving; for it
 is sanctified through the word of God and inter-
 cession.

6 By enjoining these things upon the brethren, thou
 wilt be a good minister of Christ Jesus, being nour-
 ished with the words of the faith and of the good
 7 doctrine which thou hast closely followed; but pro-
 fane and old women's fables, leave them alone. But
 8 train thyself unto godliness. For the training of the
 body is in a small degree profitable; but godliness
 is profitable in all respects, having promise of the
 life that now is, and of that which is to come;
 9 faithful is the saying, and worthy of all acceptation.
 10 For to this end we labour and strive, because we
 have set our hopes upon a living God, who is the
 Saviour of all men, especially of them that
 believe.

11 These things command thou and teach. Let no
 12 one despise thy youth; but become an example to
 them that believe, in word, in behaviour, in love, in
 13 faith, in purity. Till I come, give heed to the read-
 14 ing, the exhortation, the instruction. Neglect not
 the gift that is in thee, which was given thee
 through prophecy with laying on of the hands of the
 15 college of elders.² To these things pay attention;
 in these things occupy thyself; that thy progress

¹ Or which was; or God was; text is uncertain. ² Lit. presby-
 tery; same word as in S. Luke xxii. 66; Acts xxii. 3, and similar to
 the word in v. 17.

may be manifest to all. Take heed to thyself and 16
to the instruction ; continue in these things ; for in
so doing thou wilt save both thyself and them that
hear thee.

An older man rebuke not, but exhort him as you 5
would a father ; younger men as brothers ; older 2
women as mothers ; younger as sisters, in all purity.
Honour widows that are widows indeed. But if any 3.
widow has children or grandchildren, let such learn
first to show piety towards their own family, and to
requite their parents ; for this is acceptable in the
sight of God. But she that is a widow indeed, and 5
left solitary, hath set her hope upon God, and con-
tinueth in her supplications and her prayers night
and day. But she that is wanton is dead while she 6
liveth. And these things command them, that they 7
may be without reproach. But if any one doth not 8
provide for his own, and especially for those of his
own household, he hath disowned the faith, and is
worse than an unbeliever.

A widow may be enrolled, if she has come to not 9
less than sixty years, was wife of one husband,
and is well reported of for good works—if she 10
brought up children, if she entertained strangers, if
she washed the saints' feet, if she relieved the
afflicted, if she followed every good work. But 11
younger widows decline ; for when they have
grown restive against Christ, they want to marry,
having a judgement because they have broken 12
their first promise. And moreover they learn to be 13
idle, going about from house to house ; nor idle
only, but tattlers also and busybodies, speaking
things that they ought not. My will therefore is 14
that younger widows marry, bear children, rule
households, give the adversary no occasion for
reviling ; for some have already turned aside after 15
Satan. If any woman, a believer, has widows, let 16
her relieve them, and let not the church be bur-
dened ; that it may relieve them that are widows
indeed.

Let the elders that rule well be accounted worthy 17
of double honour, especially them that labour in
speaking and instruction. For the scripture saith, 18
'Thou shalt not muzzle an ox while he treadeth out
the corn', and, 'The labourer is worthy of his

19 reward'. Against an elder do not receive an accusa-
 20 tion, except on the authority of two or three wit-
 nesses. Them that sin reprove before all, that the
 rest also may have fear.

21 I solemnly charge thee before God and Christ
 Jesus and the chosen angels, that thou observe
 these things without prejudice, doing nothing by
 22 partiality. Do not lay hands hastily on any one,
 neither have fellowship in other men's sins; keep
 23 thyself pure. Be no longer a water-drinker, but use
 a little wine for the stomach's sake and thy fre-
 24 quent infirmities. Some men's sins are manifest,
 leading the way unto judgement; but with some,
 25 they rather follow after. In like manner, also, the
 good works of some are manifest; and those that
 are not so cannot be hid.

6 As many as are bondmen under the yoke, let
 them account their own masters worthy of all
 honour, that the name of God, and the doctrine, be
 2 not blasphemed. But they that have believers as
 their masters, let them not despise them, because
 they are brethren; nay, let them serve them the
 more, because they that receive the benefit are
 believers and beloved.

3 These things teach and exhort. If any one
 teacheth a different doctrine, and consenteth not
 unto sound words, even those of our Lord Jesus
 Christ, and to the doctrine that is in accordance
 4 with godliness, he is blinded by pride, yet knowing
 nothing, but doting about controversies and dis-
 putes of words, whence come envy, strife, railings,
 5 evil surmisings, wranglings of men corrupted in
 mind and bereft of the truth, supposing that godli-
 6 ness is a means of gain. Yet godliness with content-
 7 ment is great gain; for nothing did we bring into
 8 the world, neither can we carry anything out;¹ but
 if we have food and raiment, therewith we will be
 9 content. But they that are minded to be rich fall
 into temptation and a snare, and into many foolish
 and hurtful lusts, such as plunge men into destruc-
 10 tion and perdition. For the love of money is root

¹ The Greek inserts 'because' before 'neither.' This must be taken as introducing another reason for contentment, not a reason why we bring nothing into the world. In English it is best omitted. The rendering here given is that of the English Communion Service. See note to 1 S. John iii. 20.

of all evils ; and some, craving for it, have been led astray from the faith, and have pierced themselves through with many sorrows.

But thou, O man of God; flee these things ; yet 11
pursue after righteousness, piety, faith, love, sted-
fastness, meekness. Fight the good fight of the 12
faith, lay hold on the eternal life, whereunto thou
wast called and didst make the good confession
before many witnesses. I charge thee before God who 13
preserveth all things alive, and before Christ Jesus
who attested under Pontius Pilate the good con-
fession, that thou keep the commandment without 14
spot, without reproach, until the manifestation of
our Lord Jesus Christ ; which, in seasons of his own, 15
he will display, he the blessed and only Potentate,
the King of kings and Lord of lords, the only one 16
that hath immortality, dwelling in light inacces-
sible ; whom none of men ever saw or can see ; to
whom be honour, and power eternal ; Amen.

To the rich in the present world give charge that 17
they be not proud-minded,¹ nor have their hopes
set upon the uncertainty of riches, but upon God
who giveth us richly all things to enjoy ; that they 18
do good, that they be rich in good works, that they
be free in giving, ready in sharing ; laying up in 19
store for themselves a good foundation against the
time to come, that they may lay hold on that which
is truly life.

O Timothy, guard the trust,² turning away from 20
the profane babblings and objections of that which
is falsely called knowledge ; which some professing 21
have erred concerning the faith.

The grace be with you.

¹ High-minded (A.V.) ; now a term of commendation. ² Or deposit.

THE SECOND LETTER TO TIMOTHY

[A.D. 66]

- 1 Paul, apostle of Christ Jesus through the will of
God, according to the promise of the life that is in
2 Christ Jesus, to Timothy, a beloved child ; grace,
mercy, peace, from God the Father and Christ Jesus
our Lord.
- 3 I am thankful to God, whom from my forefathers
I serve in a pure conscience, as unceasing is the
remembrance I make of thee in my supplications
4 night and day, longing, as mindful of thy tears, to
5 see thee, that I may be filled with joy ; having been
put in mind of the unfeigned faith that is in thee,
which dwelt first in thy grandmother Lois, and in
thy mother Eunice, and dwelleth, I am persuaded,
6 in thee also. For which cause I remind thee to
re-kindle God's gift of grace, which is in thee through
7 the laying on of my hands. For God gave us not a
spirit of cowardice, but of power and of love and of
8 self-control. Therefore be not ashamed of the testi-
mony of our Lord, nor of me his prisoner ; but take
thy part in suffering hardships for the gospel,
9 according to the power of God, who saved us and
called us with a holy calling, not according to our
works, but according to a purpose and grace of his
own ; which grace was given us in Christ Jesus
10 before the ages began, but was of late made manifest
through the appearing of our Saviour Christ Jesus,
when he brought death to naught, and brought life
and immortality to light, through the gospel ;
11 whereunto I was appointed a herald and apostle
12 and teacher. For which cause I suffer even these

things; yet I am not ashamed, for I know whom I have believed, and am persuaded that he is able to guard the trust¹ committed to me² against that day. Hold, in faith and the love that is in Christ Jesus, the pattern of sound words which thou heardest from me. Guard the good trust¹ through the Holy Spirit which dwelleth in us. 13 14

This thou knowest, that all that are in the province of Asia³ turned away from me; of whom are Phygellus and Hermogenes. The Lord grant mercy to the household of Onesiphorus; because he often refreshed me, and was not ashamed of my chain; but, when he had arrived in Rome, he sought me diligently, and found me (the Lord grant him to find mercy from the Lord in that day); and in how many things he ministered in Ephesus, thou indeed very well knowest. 15 16 17 18

Thou therefore, my child, be strengthened in the grace that is in Christ Jesus; and the things that thou heardest from me through⁴ many witnesses, commit them to faithful men, such as shall be fit to teach others also. Take thy part in suffering hardships, as a good soldier of Christ Jesus. A soldier on service keeps himself from entanglement in the affairs of this life; that he may please him that enrolled him as a soldier. Yea, also, if any one contends in the games, he is not crowned, unless he has contended according to the rules. The husbandman that labours must be the first to partake of the fruits. Consider what I say; for the Lord will give thee understanding in all things. Remember Jesus Christ, as raised from the dead, of the seed of David, according to my gospel; wherein I suffer hardship unto bonds, as a malefactor; but the word of God hath not been bound. This is why I endure all things for the sake of the chosen, that they also may obtain the salvation that is in Christ Jesus with eternal glory. Faithful is the saying; For if we died with him, we shall also live with him; if we endure, we shall also reign with him; if we shall disown him, he also will disown us; if we are faithless, he abideth faithful; for disown himself he cannot. 2 2 3 4 5 6 7 8 9 10 11 12 13

¹ Or deposit. ² Or which I committed (to God). ³ See note to Acts ii. 9. ⁴ Among (A.V.).

14 Of these things put them in mind, solemnly
 charging them before God not to strive about words
 (a useless occupation) to the subverting of the
 15 hearers. Endeavour to present thyself approved
 unto God, as a workman that cannot be put to
 16 shame, rightly dividing the word of truth. But
 profane babblings, avoid; for such men will pro-
 17 ceed farther in ungodliness, and their word will eat
 as doth a canker; of whom are Hymenæus and
 18 Philetus, men who concerning the truth have erred,
 saying that a resurrection¹ has already taken place;
 19 and they subvert the faith of some. Nevertheless
 the firm foundation of God standeth, bearing this
 inscription, 'The Lord knew them that were his',²
 and, 'Let every one that nameth the name of the
 20 Lord depart from unrighteousness'. But in a great
 house there are vessels not only of gold and of silver,
 but also of wood and of earthenware; and some
 21 unto honour, some unto dishonour. Therefore if
 any one purge himself from these, he will be a vessel
 unto honour, hallowed, right useful to the master,
 22 prepared unto every good work. But flee youthful
 lusts; yet pursue after righteousness, faithfulness,
 love, peace, with them that call on the Lord out of
 23 a pure heart. But foolish and ignorant controver-
 sies, leave alone, knowing that they breed quarrels.
 24 But the Lord's bondman must not quarrel, but be
 25 gentle towards all, apt to teach, forbearing, in meek-
 ness correcting them that contend with him; if
 haply God may give them repentance unto know-
 26 ledge of the truth, and they may recover themselves
 out of the devil's snare, having been taken captive
 by him unto his will.
 3 But know this, that in the last days grievous
 2 times will come. For men will be lovers of their
 own selves, lovers of money, boasters, proud, railers,
 3 disobedient to parents, unthankful, unholy, with-
 out natural affection, implacable, slanderers, with-
 out self-control, fierce, with no love of goodness,
 4 traitors, headstrong, blinded by pride, lovers of
 5 pleasure rather than lovers of God; having a form
 of godliness, but having denied the power thereof;
 6 from these turn away. For of these are they that

¹ Some MSS., 'the resurrection.' ² See note in Conybeare and Howson, quoting the Septuagint of Numbers xvi. 5.

creep into houses, and make captives of silly women
laden with sins, led by divers lusts, ever learning, 7
and never able to come to knowledge of the truth.
But like as Jannes and Jambres withstood Moses, so 8
do these men also withstand the truth; men corrupted
in mind, reprobate as to the faith. But they 9
will proceed no farther; for their folly will be
plainly manifest to all, as the folly of those men
also became. But thou indeed didst closely follow 10
my teaching, conduct, purpose, faith, long-suffer-
ing, love, stedfastness, persecutions, sufferings, such 11
as befell me in Antioch, in Iconium, in Lystra, such
persecutions as I endured; and out of them all the
Lord rescued me. Yea, and all that would live 12
piously in Christ Jesus will be persecuted. But 13
wicked men and impostors will grow worse and
worse, misleading and being misled. But do thou 14
continue in the things that thou didst learn and
wast assured of, knowing who they were that taught
thee,¹ and that from infancy thou hast known² 15
sacred writings, those that are able to make thee
wise unto salvation, through faith that is in Christ
Jesus. Every scripture inspired by God is also 16
profitable³ for teaching, for reproof, for amendment,
for discipline which is in righteousness; that the 17
man of God may be complete, unto every good work
completely fitted out.

I solemnly charge thee before God, and before 4
Christ Jesus who will judge living and dead, and by
his appearing, and by his kingdom; preach the 2
word, be urgent in season, out of season; reprove,
rebuke, exhort, with all long-suffering and teaching.
For there will come a time when they will not endure 3
the sound doctrine; but, having itching ears, will
heap up to themselves teachers according to their
own lusts, and will turn away their ears from the 4
truth, and will turn themselves aside unto fables.
But thou, be thou sober in all things, suffer hard- 5
ships, do the work of an evangelist, fulfil thy minis-
try. For I am already being poured out as a drink- 6
offering, and the time of my departure hath drawn
near. I have fought the good fight, I have finished 7
the course, I have kept the faith; henceforth there 8

¹ Lit. from whom (plural) thou didst learn. ² Some MSS. insert, 'the.' ³ Or Every scripture is inspired by God and is profitable.

is laid up for me the crown of righteousness, which the Lord, the righteous judge, will give me in that day ; yet not to me only, but even to all them that have loved his appearing.

9 Endeavour to come unto me shortly ; for Demas
10 hath forsaken me, from love of the present world,
and hath gone to Thessalonica ; Crescens to Galatia,
11 Titus to Dalmatia. Only Luke is with me. Take
Mark, and bring him with thee ; for he is right use-
12 ful to me for ministering. But Tychicus I have sent
13 to Ephesus. When thou comest, bring the cape
that I left at Troas with Carpus, and the books,
especially the parchments.

14 Alexander the coppersmith showed me much
malice ; the Lord will render to him according to
15 his works ; from whom do thou also guard thyself,
16 for he greatly withstood our words. At my first
defence no one supported me, but all forsook me ;
17 may it not be laid to their charge ! But the Lord
stood by me, and strengthened me, that through
me the message might be fully proclaimed, and that
all the Gentiles might hear ; and I was rescued out
18 of the lion's mouth. The Lord will rescue me from
every evil work, and will bring me safely into his
heavenly kingdom ; to whom be the glory for ever-
more ;¹ Amen.

19 Greet Prisca and Aquila, and the household of
20 Onesiphorus. Erastus remained in Corinth ; but
21 Trophimus I left at Miletus, sick. Endeavour to
come before winter. Eubulus, and Pudens, and
Linus, and Claudia, and all the brethren, greet thee.

22 The Lord be with thy spirit. The grace be with
you.

¹ *Lit.* to the ages of the ages.

THE LETTER TO TITUS

[A.D. 66]

Paul, bondman of God, and also apostle of Jesus 1
Christ, according to the faith of God's chosen, and
the knowledge of the truth which is in accordance 2
with godliness, in hope of life eternal, which God, 2
who cannot lie, promised before the ages began 3
(but in seasons of his own he manifested his word 3
in the message wherewith I was entrusted according 4
to the injunction of God our Saviour); to Titus, 4
true child according to a common faith; grace and
peace from God the Father and Christ Jesus our
Saviour.

My reason for leaving thee in Crete was that thou 5
shouldst further set in order the things that
were lacking, and appoint elders in every city, as 5
I directed thee; any one that hath nothing brought 6
against him, husband of one wife, having believing 6
children, who are not accused of riot, nor unruly.
For, as God's steward, an overseer¹ must have 7
nothing brought against him; must be not self- 7
willed, not prone to anger, not given to wine, not a
striker, not eager for base gain; but hospitable, a 8
lover of goodness, sober-minded, righteous, devout, 8
self-controlled, holding fast the faithful word which 9
agrees with the teaching, that he may be able both 9
to exhort in the sound doctrine, and to convict the
gainsayers.

For there are many unruly persons, vain talkers 10
and deceivers, especially those of the Circumcision;
whose mouths must be stopped, seeing that they 11

¹ See note, Acts xx. 28.

subvert whole households, teaching for sake of base
 12 gain things that they ought not. One of themselves,
 a prophet of their own, said,

'Cretans are liars always, evil beasts, glutton-
 ous idlers'.

13 This testimony is true. For which cause reprove
 them sharply, that they may be sound in the faith,
 14 not giving heed to Jewish fables and to precepts of
 15 men who turn away from the truth. To the pure all
 things are pure; but to them that are defiled and
 unbelieving nothing is pure; but both their minds
 16 and their consciences have been defiled. They pro-
 fess that they know God; but by their works they
 disown him, being abominable, and disobedient,
 and unto every good work worthless.¹

2 But as for thyself, speak the things that beseem
 2 the sound doctrine; that aged men be temperate,
 grave, sober-minded, sound in their faith, their love,
 3 their stedfastness; aged women, likewise, that they
 be reverend in demeanour, not slanderers, nor
 enslaved to much wine, teachers of what is right;
 4 that they may school the young women to love
 5 their husbands, to love their children, to be sober-
 minded, pure, workers at home, kind, submitting
 themselves to their own husbands, that the word of
 6 God be not spoken against. As to the younger men,
 7 exhort them likewise to be sober-minded; in all
 things showing thyself as a pattern of sound works;
 in thy teaching showing incorruptness, gravity,
 8 sound speech that cannot be condemned; that he
 that is of the contrary part may be put to shame,
 9 having nothing bad to say of us. As to servants,²
 exhort them to submit themselves to their own
 masters in all things, to please them well; not con-
 10 tradicting, not purloining, but showing all good
 fidelity; that in all things they may adorn the
 doctrine of God our Saviour.

11 For there hath appeared the grace of God bring-
 12 ing salvation to all men; instructing us, in order
 that, renouncing ungodliness and worldly lusts, we
 should live soberly and righteously and piously in
 13 the present age; looking for the blessed hope and
 appearing of the glory of our great God and Saviour.

¹ Or reprobate.

² *Lit.* bondmen.

Christ Jesus,¹ who gave himself for us, that he might 14
 deliver us from all iniquity,² and purify to himself
 a people for his own possession, zealous for good
 works.

These things speak and exhort, and reprove with 15
 all authority. Let no one despise thee.

Put them in mind to submit themselves to rulers, 3
 to authorities, to be obedient, to be ready unto
 every good work, not to speak evil of any one, not 2
 to be contentious, to be gentle, showing all meekness
 towards all men. For we ourselves also were at one 3
 time foolish, disobedient, going astray, in bondage
 to divers lusts and pleasures, living in malice and
 envy, detestable, hating one another. But when 4
 the kindness of God our Saviour, and his love
 towards man³ appeared, not by reason of works 5
 (works in righteousness that we did ourselves), but
 according to his own mercy he saved us, through
 the washing⁴ of regeneration and renewal by the
 Holy Spirit, whom he poured out upon us richly 6
 through Jesus Christ our Saviour; in order that, 7
 accounted righteous by his grace, we might become
 heirs, according to hope, of life eternal. Faithful is 8
 the saying, and as to these things my will is that thou
 speak confidently, that they that have believed
 God may be careful to attend to good works.
 These things are right and profitable to men; but 9
 foolish controversies, and genealogies, and strife,
 and quarrels about the law, avoid; for they are
 unprofitable and vain. A man that is factious after 10
 a first and a second admonition, shun; knowing that 11
 such a one has turned aside, and sins, being self-
 condemned.

When I send Artemas unto thee, or Tychicus, 12
 endeavour to come unto me to Nicopolis; for there
 I have decided to winter. With diligence send 13
 Zenas the lawyer and Apollos on their journey, that
 nothing be wanting to them. But also let those 14
 that are ours learn to attend to good works, for
 necessary uses, that they be not unfruitful.

All that are with me greet thee. Greet them that 15
 love us in faith.

The grace be with you all.

¹ Of the great God and our Saviour Jesus Christ (A.V.).
² Lit. lawlessness. ³ Lit. philanthropy. ⁴ Or bath.

THE LETTER TO PHILEMON

[A.D. 63]

1 Paul, prisoner of Christ Jesus, and Timothy the
brother, to Philemon our beloved and fellow-
2 worker, and to Apphia the sister, and to Archippus
our fellow-soldier, and to the church at thy house ;
3 grace to you and peace, from God our Father and
the Lord Jesus Christ.

4 I thank my God always, making mention of thee
5 in my prayers, as I hear of thy love, and of the faith
that thou hast towards the Lord Jesus, and unto
6 all the saints ; that the fellowship of thy faith may
become effectual in knowledge of every good thing
7 that is in us, unto Christ. For I found much joy
and comfort in thy love, because the hearts of the
saints have been refreshed through thee, brother:

8 Wherefore, though having much boldness in
9 Christ to enjoin on thee what is befitting, for the
love's sake I rather beseech—being such a one as
Paul, an old man, but now a prisoner also of Christ
10 Jesus—I beseech thee for my child, whom I begot
11 in my bonds, Onesimus,¹ who in time past was to
thee useless, but now both to thee and to me is right
12 useful ; whom I am sending back to thee, his very
13 self, that is to say, my very heart ; whom I would
have liked to keep with me, that on thy behalf he
might minister to me in the bonds of the gospel ;
14 but apart from thy decision I was unwilling to do
anything ; that thy goodness should not be as it
15 were of necessity, but of free will. For perhaps to

¹ The name Onesimus means Helpful.

this end he was parted for a while, that for ever
 thou shouldst have him back ; no longer as a bond- 16
 man, but more than a bondman, a brother beloved,
 especially by me, but how much more by thee, both
 in the flesh and in the Lord. Therefore, if thou 17
 countest me a partner, take him unto thee as thou
 wouldst myself. But if in any thing he hath 18
 wronged thee or is in thy debt, charge it to me ;
 I, Paul, write it with my own hand, I will repay it ; 19
 not to say to thee, that thou owest me even thine
 own self besides. Yea, brother, let me have help 20
 of thee in the Lord, refresh my heart in Christ.

Relying on thy obedience I am writing to thee, 21
 knowing that thou wilt do even beyond what I say.
 But at the same time provide for me hospitality 22
 also ; for I hope that through your prayers I shall
 be granted unto you.

There greet thee Epaphras, my fellow-captive in 23
 Christ Jesus, Mark, Aristarchus, Demas, Luke, my 24
 fellow-workers.

The grace of the Lord Jesus Christ be with your 25
 spirits.

THE LETTER TO THE HEBREWS

[A.D. 66]

1 God, having in time past spoken to the fathers
in the prophets, in many portions and in many ways,
2 hath at the end of these days spoken to us in one
who is Son, whom he appointed heir of all things ;
3 through whom also he made the world ; who being
the radiance of his glory and the exact image of his
essence, and upholding all things by the utterance
of his power, after making purification of sins sat
down at the right hand of the Majesty on high ;
4 having become so much better than the angels, as
he hath inherited a name more excellent than theirs.

5 For to which of the angels did God ever say,
‘ Son of mine thou art, I this day have begotten
thee ’ ?

and, further,

‘ I will be to him a Father, and he shall be to
me a Son ’ ?

6 But when he shall have brought back¹ the Firstborn
into the world, he saith,

‘ And let all the angels of God worship him.’

7 And of² the angels he saith,

‘ Who maketh his angels winds,
And his ministers a flame of fire ’ ;

8 but of³ the Son,

‘ God is thy throne⁴ for evermore ;⁴
And the sceptre of uprightness is the sceptre
of his⁵ kingdom.

¹ At the resurrection (see end of verse 3). ² Or unto. ³ Or
Thy throne, O God, is. ⁴ Lit. to the age of the age. ⁵ Some MSS.,
‘ thy.’

Thou didst love righteousness and didst hate iniquity;¹ 9

Therefore God, thy God, anointed thee with oil of gladness, above thy fellows';

and, 10

'Thou, Lord, in the beginning didst lay the foundation of the earth;

And the heavens are works of thy hands;

They shall perish, but thou continuest; 11

And they all shall grow old as doth a garment;

And as a mantle thou shalt roll them up, 12

As a garment, and they shall be changed;

But thou art the same, and thy years shall not fail.'

But of² which of the angels hath he ever said, 13

'Sit at my right hand,

Until I make thine enemies a footstool under thy feet'?

Are they not all ministering spirits, which are sent forth unto service for the sake of them that shall inherit salvation? 14

Therefore we must give the more earnest heed to the things that were heard, lest haply we drift away. 2
For if the word spoken through angels proved sure, 2
and every transgression and disobedience received a just requital, how shall we escape if we neglect so great a salvation? seeing that it, having at the first been spoken through the Lord, was confirmed unto us by them that heard; God also bearing witness to it by signs and wonders, and by manifold powers, and by distributions of the Holy Spirit, according to his will. 3 4

For not unto angels did he put in subjection the world to come, whereof we speak. But one somewhere testified, saying, 5 6

'What is man, that thou rememberest him?

Or the son of man that thou visitest him?

Thou madest him a little³ lower than angels; 7

Thou crownedst him with glory and honour;⁴

Thou didst put all things in subjection under his feet.' 8

For in that he put all things in subjection under

¹ Or lawlessness. ² Or unto. ³ Or madest for a little while. ⁴ Some MSS. add, 'and didst set him over the works of thy hands.'

him, he left nothing that is not subject to him. But at present we see not as yet all things subjected to him; but him that hath been made a little¹ lower than angels we behold, even Jesus, crowned with glory and honour, because of his suffering of death, that by the grace of God² he might taste of death for every one. For it beseemed him, for whose sake are all things, and through whom are all things, in bringing many sons unto glory, to perfect through sufferings the captain of their salvation. For both he that sanctifieth and they that are being sanctified are all from One; for which cause he is not ashamed to call them Brethren, saying,

'I will declare thy name unto my brethren;
In the midst of the congregation³ I will sing
hymns unto thee';

and, further,

'As for me, I will have my trust on him';
and, further,

'Behold! I and the children that God gave
to me.'

Therefore, since the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to naught him that had the dominion over death, that is to say, the devil; and might deliver as many as from fear of death were all their life through subject to bondage. For, verily, it is not angels that he helpeth, but Abraham's seed he helpeth. Wherefore it behoved him to be made in all points like unto his brethren, that he might become a merciful and faithful high priest in the things that pertain unto God, to be a propitiation⁴ for the sins of the people. For in that he himself hath suffered by being tempted, them that are tempted he is able to succour.

Wherefore, holy brethren, partakers of a heavenly calling, consider the apostle and high priest of our confession, Jesus, who was faithful to him that appointed him, as also was Moses in God's⁵ whole house.⁶ For he hath been deemed worthy of greater

¹ Or made for a little while. ² Two late MSS., 'that apart from God' (abandoned by God, S. Matt. xxvii. 46).
³ Or church. ⁴ See note to Romans iii. 25. ⁵ Lit. his. ⁶ The Greek word means house (building) or house (household, family, society); see 1 Timothy iii. 15.

glory than was Moses, in proportion as he that established¹ a house hath greater honour than the house. For every house is established by some one ; 4
but he that established all things is God. And 5
Moses was faithful in God's² whole house, as steward, for a testimony to the things that were afterwards to be spoken ; whereas Christ is faithful, as Son, over God's² house ; whose house we are, if we hold fast the boldness and the glorying of our hope, firm to the end. Wherefore—even as the 7
Holy Spirit saith,

'To-day if ye shall hear his voice,
Harden not your hearts, as in the provocation, 8
On the day of the temptation in the wilderness ;

Where your forefathers tempted me, putting 9
me to the proof,

And saw my works, forty years ;
Wherefore I was displeased with that genera- 10
tion,

And said, They always err in their hearts ;
But they knew not my ways ;
As I swore in my wrath, 11

'They shall not enter into my rest' ;—

take heed, brethren, lest haply there shall be in any 12
one of you an evil heart of unbelief, in falling away from a living God ; but exhort one another day by 13
day, as long as the call 'To-day' is uttered ; that none of you be hardened by the deceitfulness of sin (for we have become partakers in the Christ, if in- 14
deed we hold fast the beginning of our confidence, firm to the end) ; while it is said, 15

'To-day if ye shall hear his voice,
Harden not your hearts, as in the provocation.'

For who, on hearing, gave the provocation ? Nay, 16
did not all they that came forth out of Egypt by means of Moses ? But with whom was he displeased 17
forty years ? was it not with them that sinned, whose corpses fell in the wilderness ? but to whom 18
did he swear that they should not enter into his rest, but to them that were disobedient ? and we 19
see that because of unbelief they could not enter in.

¹ Or built, same word as 'prepared' in ix. 2, 6, and xi. 7.
² Lit. his.

4 Let us therefore fear, lest haply, a promise being
left of entering into his rest, any one of you should
2 seem to have come short of it. For indeed we have
had good tidings preached to us, even as they also
had; but the word that they heard did not profit
them, not having been mingled with faith in them
3 that heard.¹ For we are entering into the rest, we
that believed; even as he hath said,

'As I swore in my wrath,

They shall not enter into my rest',

although the works had been finished from the
4 foundation of the world. For he hath spoken some-
where about the seventh day on this wise, 'And
God rested on the seventh day from all his works';
5 and in this place further, 'They shall not enter into
6 my rest'. Therefore, since it remaineth that some
are to enter into it, and they to whom the good
tidings were first preached entered not, because of
7 disobedience, again he appointeth a certain day,
'To-day'; saying in David so long a time after-
wards (even as hath been said above²),

'To-day if ye shall hear his voice,

Harden not your hearts'.

8 For if Joshua³ had given them rest, God would not
9 afterwards bespeaking of another day. There remain-
eth therefore a sabbath-keeping for the people
10 of God. For he that hath entered into his rest, hath
himself also come to a rest from his works, even as
11 God did from his own. Let us therefore earnestly
seek to enter into that rest, that no one fall after⁴
12 the same example of disobedience. For the word
of God is living, and active, and keener than any
two-edged sword, and piercing even to the dividing
of soul and spirit, both joints and marrow, and able
13 to judge the thoughts and intents of the heart; and
there is no creature that is not manifest in his sight;
but all things are naked and laid bare unto the eyes
14 of him to whom we have to give account.⁵ There-
fore, having a great high priest who hath passed
through the heavens, Jesus, the Son of God, let us
15 hold fast our confession. For we have not a high

¹ Some MSS., 'because they were not united by faith with them that hearkened. ² *i.e.* already quoted, iii. 7, 15. ³ Spelt in Greek with same letters as the word Jesus. ⁴ Or into. ⁵ Or with whom we have to do.

priest that cannot feel sympathy with us in our infirmities; but one that hath been in all points tempted like as we are, apart from sin. Let us, therefore, draw near with boldness to the throne of grace, that we may receive mercy and find grace to help in time of need. 16

For every high priest, taken as he is from among men, is appointed for men in the things that pertain unto God, that he may offer gifts and sacrifices also for sins; being able to deal gently with the ignorant and erring, since he himself also is beset with infirmity; and by reason thereof he is bound, as concerning the people, so also concerning himself, to offer on account of sins. And not unto himself doth any one take the honour; but he taketh it being called by God, even as also was Aaron. So also the Christ glorified not himself to become high priest, but he did it that spoke unto him, 5

'Son of mine thou art, I this day have begotten thee';

even as also he saith in some other place, 6

'Thou art a priest for ever, after the manner of¹ Melchizedek.'

And in the days of his flesh, when he had offered prayers and supplications with strong crying out, and tears, unto him that was able to bring him safe out of death, and had been heard because of his devoutness,² he, Son though he was, learnt obedience from the things that he suffered; and having been made perfect he became to all that obey him author of eternal salvation, addressed by God as high priest according to the manner of Melchizedek. 7

And of him we have many things to say, and difficult to explain, seeing that ye have become dull in your hearing. For when, by reason of the time, ye ought to be teachers, ye have need that some one teach you again the elements of the first principles³ of the oracles of God; and ye have come to need milk, not solid food. For every one that feedeth on milk⁴ is inexperienced in the word of righteousness; for an infant he is. But solid food is for them that are full-grown, for them that by practice have their senses exercised to discern both good and evil. 8 9 10 11 12 13 14

¹ After the order of (A.V.); but 'order' is very ambiguous (e.g. = command). ² Or reverence. ³ Lit. beginning. ⁴ Lit. partakes of milk.

- 6 Wherefore leaving the doctrine of the first principles¹ of the Christ, let us bear onwards unto our full growth; not laying again a foundation of repentance from dead works and of faith towards God,
 2 a teaching of baptisms² and of laying on of hands, of resurrection of dead persons, and of eternal
 3 judgement. And this we will do, if God permit.
 4 For as to them that were once enlightened, having both tasted of the heavenly gift and become par-
 5 takers of the Holy Spirit, and who tasted the goodness of the word of God, and the powers of the age
 6 to come, and fell away; it is impossible to renew them again unto repentance, crucifying to them-
 7 selves, as they are, the Son of God afresh; and putting³
 8 him to open shame. For land that drank the rain that cometh often upon it, and bringeth forth herbage meet for those for whose sake it is also tilled,
 9 shareth blessing from God; but if it beareth thorns and thistles, it is rejected, and is nigh unto a curse;
 10 whose end is to be burnt.⁴ But in your case, beloved, we are persuaded of the better⁵ things, those that accompany salvation, though thus we speak.
 11 For God is not unrighteous, to forget your work and love that ye showed towards his name, in that ye
 12 ministered to the saints, and still minister. But we desire that each of you should show the same diligence with a view to the fullness of your hope, even
 13 to the end; in order that ye may become, not sluggish, but imitators of them that through faith and patience inherit the promises.
 14 For God in making promise to Abraham, since he could swear by no one greater, swore by himself,
 15 saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And thus, having
 16 patiently endured, he obtained what was promised.
 17 For men swear by the greater, and in every dispute among them an oath is conclusive by way of confirmation. On which ground God, being minded to show more abundantly to the heirs of the promise the immutability of his counsel intervened with an
 18 oath; that by two immutable things, in which it was impossible for God to lie, we might have strong

¹ *Lit.* beginning. ² Or washings. ³ Seeing they crucify . . . and put (A.V.). ⁴ Deuteronomy xxix. 23. ⁵ Of the two states and destinies mentioned in verses 7, 8.

encouragement, we that have fled for refuge to lay hold of the hope lying before us ; which we have as an anchor of the soul, a hope both sure and stedfast, and entering into that which is within the veil ; whither, as forerunner, Jesus entered on our behalf, having become, according to the manner of Melchizedek, high priest for ever. 19

For this Melchizedek, king of Salem, priest of God Most High—he who met Abraham returning from the smiting of the kings and blessed him, to whom also Abraham gave a tenth portion of all—he, being first, by interpretation, King of righteousness, and then also King of Salem (which is to say, King of peace), without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, abideth a priest continually. 7 2 3

Now consider how great this man was, to whom Abraham gave a tenth out of the spoils, patriarch as he was. And whereas those that are sprung from the sons of Levi, have, on receiving the priest's office, commandment to take tithes from the people, according to the law (that is to say, from their brethren ; come though these have out of the loins of Abraham) ; he, though not tracing his ancestry from them, hath taken tithes from Abraham, and hath blessed him that holdeth the promises. Now beyond all dispute what is inferior is blessed by what is better. And here dying men receive tithes ; but there one receiveth them, of whom it is witnessed that he liveth. And, so to speak, through Abraham even Levi, who receiveth tithes, hath paid tithes ; for he was yet in the loins of his forefather, when Melchizedek met Abraham. 4 5 6 7 8 9 10

Now if there had been a bringing to perfection by means of the Levitical priesthood (for under it the people hath received the law), what further need would there have been that some other priest should rise up according to the manner of Melchizedek, and not be reckoned according to the manner of Aaron ? For, when the priesthood changeth, there cometh of necessity a change of law also. (For he of whom these things are said hath taken part in quite another tribe, from which no one hath given attendance at the altar—for it is manifest that out 11 12 13 14

of Judah our Lord hath sprung, a tribe as to which Moses spoke nothing having reference to priests.)

15 And it is yet more abundantly evident, if indeed there ariseth, according to the manner of Melchizedek some other priest, who hath become such, not according to a law of a carnal commandment, but according to the power of an indissoluble life ;

16 for it is testified, ' Thou art a priest for ever after the manner of Melchizedek.' For there cometh, on the one hand, an annulling of a preceding commandment on account of its weakness and unprofitableness (for the law made nothing perfect) ; and, on the other, a bringing in thereupon of a better hope, through which we draw nigh unto God.

17 And inasmuch as it was not done without a declaration upon oath (for whereas they without such declaration have become priests, he with such a declaration hath become priest, through him that saith of¹ him, ' The Lord sware, and will not repent it, Thou art a priest for ever ') ; by so much also Jesus hath become surety of a better covenant.

18 And they indeed have become priests many in number, because by death they are prevented from continuing ; whereas he, in that he abideth for ever, hath his priesthood unchangeable. Wherefore also he is able to save to the uttermost them that come unto God through him, seeing that he ever liveth to make intercession for them. For such a high priest beseeched us, holy, innocent, undefiled, separated from sinners, and become higher than the heavens ; who needeth not daily, as do these high priests, first for his own sins to offer up sacrifices, afterwards for the sins of the people ; for this he did once for all in offering up himself. For the law appointeth as high priests men not free from² infirmity, but the word of the oath which was taken after the law³ appointeth a Son perfected for ever.

8 Now to sum up what we are saying :—such is the high priest that we have, one who hath taken his seat at the right hand of the throne of the Majesty in the heavens, as minister of the HOLY PLACE and of the true tabernacle, the one that the Lord pitched, not man. For every high priest is appointed to offer gifts and sacrifices also ; wherefore

¹ Or unto. ² Lit. men having. ³ See Psalm cx. 4.

it is necessary that this man also should have something which he may offer. Now, if he were on earth, he would not be even a priest, seeing that there are those that offer the gifts according to law; men that serve a copy and shadow of the heavenly things, even as Moses hath been divinely warned when he was about to complete the tabernacle—for, 'See,' it saith, 'that thou make all things according to the pattern that was shown thee on the mount.' But, as it is, he hath obtained a more excellent ministry, in proportion as he is also mediator of a better covenant, one that hath been enacted upon better promises. For had that first covenant been faultless, no place would have been sought for a second. For finding fault with them he saith,

'Behold, days are coming, saith the Lord,
When I will perfect with the house of Israel
and with the house of Judah a new covenant;
Not according to the covenant that I made
with their forefathers,
In the day when I took them by the hand,
To lead them forth out of the land of Egypt;
Because they did not continue in my covenant,
And I regarded them not, saith the Lord.
For this is the covenant that I will covenant
with the house of Israel
After those days, saith the Lord,
Putting my laws into their mind;
And upon their hearts I will write them;
And I will be to them for God,
And they shall be to me for people;
And they shall not teach, each his fellow-
citizen,
And each his brother, saying, Know the Lord;
For all shall know me, from least to greatest
of them.
For I will be merciful to their iniquities,
And their sins I will remember no more.'

In saying, 'a new covenant,' he hath declared the first old; now that which is growing old and is failing from age is nigh unto vanishing.

Now truly even the first covenant had ordinances

of divine service, and its holy place, a holy place
 2 of this world. For there was a tabernacle prepared,
 the first;¹ and in it the lamp-stand and the table,
 and the setting forth of the loaves; the tabernacle
 3 called 'Holy'; but beyond the second veil, a taber-
 4 nacle, the one called 'Holy of Holies,' containing
 a golden altar of incense,² and the ark of the cove-
 nant, covered on every side with gold; and in the
 ark a golden pot containing the manna, and
 Aaron's rod that budded, and the tables of the
 5 covenant; but above its cherubim of glory, shadow-
 ing the mercy-seat; of which things it is not pos-
 sible now to speak in detail.

6 But these things having been thus prepared, into
 the outer³ tabernacle the priests go continually,
 7 accomplishing their services; but into the second
 the high priest goeth alone once in the year, not
 without blood, which he offereth for himself and
 8 for the ignorances of the people; 'the Holy Spirit
 signifying this, that the way into the HOLY PLACE
 hath not yet been manifested, while the outer taber-
 9 nacle still keeps its standing; seeing that it is a
 parable for the present season, a parable in accord-
 ance with which gifts are offered and sacrifices also
 such as cannot make the worshipper perfect as
 10 touching the conscience, being merely (together
 with foods and drinks and various washings) ordi-
 nances of the flesh, imposed until a season of refor-
 mation.

11 But Christ having appeared as high priest of the
 good things that have come,⁴ through the taber-
 nacle⁵ greater and nearer perfection, not made by
 12 hands (that is to say, not of this creation), nor yet
 through blood of goats and calves, but through his
 own blood, entered once for all into the HOLY PLACE,
 13 securing an eternal deliverance. For if the blood
 of goats and bulls, and ashes of a heifer sprinkling
 them that have been defiled, sanctifieth unto the
 14 cleanness of the flesh; how much more will the
 blood of the Christ, who through his eternal spirit
 offered himself without blemish to God, cleanse our⁶
 consciences from dead works to serve a living God!

¹ Or the outer one (not temporal, but local). ² Or golden censer.
³ Lit. first (meaning derived from verse 2). ⁴ Some MSS., 'good
 things to come.' ⁵ See iv. 14. ⁶ Some MSS., 'your.'

And this is why he is mediator of a new covenant, 15
that, a death having taken place for deliverance
from the transgressions under the first covenant,
they that have been called may receive what was
promised, the eternal inheritance. For where a 16
testament¹ is, the death of the testator must be
proved; for a testament is valid when men are 17
dead; for is it ever of any effect while the testator
is alive? Hence not even the first covenant hath 18
been dedicated without blood; for when every 19
commandment had been spoken by Moses to all the
people according to the law, he took the blood of
the calves and the goats, with water and scarlet
wool and hyssop, and sprinkled both the book itself
and all the people, saying, 'This is the blood of the 20
covenant, which God enjoined upon you.' Yea, the 21
tabernacle also and all the vessels of the ministry
in like manner he sprinkled with the blood. And, 22
generally, it is in blood that all things are cleansed
according to the law, and apart from shedding of
blood there cometh no remission.

It was necessary therefore that the copies of the 23
things in the heavens should be cleansed with these
things, but the heavenly things themselves with
better sacrifices than these. For it was into no holy 24
place made by hands, a counterpart of the true,
that Christ entered, but into heaven itself, now to
show himself before the face of God on our behalf;
nor yet was it that he should offer himself many 25
times, as the high priest entereth into the holy place
year by year with blood not his own—for in that 26
case he must have suffered many times since the
foundation of the world—but, as it is, once for all
at the end of the ages he hath been manifested to
do away sin through the sacrifice of himself. And 27

¹ In verses 15-20, one Greek word (*diathesis*, =arrangement) is rendered in two ways, each in itself legitimate: (1) covenant; (2) testament, will; the latter sense not being found elsewhere in the Bible. To avoid this diversity of rendering (which is favoured by 'inheritance' in verse 15) some translate, 'For where there is a covenant, the death of the covenant-victim must be prevented; for a covenant is valid where there hath been death; for hath it any force while the covenant-victim liveth?' But in this the sense is helped out, by substituting the expression 'the covenant-victim' for the literal 'him (he) that made it' on the assumption that the two, for some purposes of the covenant, may be identified. But is this any simpler than using a noun in different significations?

inasmuch as it is appointed unto men once to die,
28 but after this cometh judgement; so also the
Christ, once offered to carry the sins of many, will
appear a second time, apart from sin, to them that
wait for him, unto salvation.

10 For the law, having a shadow of the good things
to come, not the exact image of the objects, can¹
never by the sacrifices, year by year the same, which
they offer continually, make perfect them that draw
2 nigh; for in that case would they not have ceased
to be offered, in that the worshippers, having been
once cleansed, would have had no more conscious-
3 ness of sins? But in these sacrifices there is a
4 remembrance of sins year by year; for it is impossible
that blood of bulls and of goats should take away
5 sins. Wherefore in coming into the world he
saith,

'Sacrifices and offerings thou wouldest not, but
a body thou didst prepare for me;

6 In whole burnt offerings and sin offerings thou
hadst no pleasure;

7 Then I said, Lo, I am come (in the roll of the
book it is written of me),

To do thy will, O God.'

8 While saying above, 'Sacrifices and offerings and
whole burnt offerings thou wouldest not, neither
hadst pleasure therein' (such as are offered accord-
9 ing to law), then he hath said, 'Lo, I am come to
do thy will.' He doeth away with the first, that
10 he may establish the second. By which will we
have been sanctified through the offering of the
body of Jesus Christ once for all.

11 And every priest² standeth day by day minister-
ing and many times offering the same sacrifices,
12 such as can never take away sins; but this man,
after offering one sacrifice for sins for all time,³ sat
13 down at the right hand of God, waiting thenceforth
until his enemies be made a footstool under his feet.

14 For by one offering he hath perfected for all time
15 them that are being sanctified. Yea, the Holy
Spirit also testifieth to us; for after he hath said,

16 'This is the covenant that I will make with
them after those days;' the Lord saith,

¹ Some MSS., 'they (the officers) can.'
priest.' ² Or for sins, for ever sat down.

³ Some MSS., 'high

Putting my laws upon their hearts,
Upon their mind also I will write them ;
' And their sins and their iniquities I will 17
remember no more.'

But where there is remission of these, there is no 18
longer any offering on account of sin.

Having therefore, brethren, boldness to use the 19
entrance into the HOLY PLACE, in the blood of Jesus,
which entrance he dedicated for us, a new and 20
living way, through the veil (that is to say, his
flesh), and having a great high priest over the house 21
of God, let us draw near with a true heart in fullness 22
of faith, having our hearts sprinkled from an evil
conscience, and having our bodies washed with pure
water ; let us hold fast the confession of our hope, 23
that it waver not (for he that promised is faithful) ;
and let us consider one another for incitement unto 24
love and good works, not (as is the way of some) 25
forsaking the gathering of ourselves together, but
exhorting one another, and so much the more as ye
see the Day drawing nigh.

For if we sin wilfully after we have received the 26
knowledge of the truth, there remaineth no longer
a sacrifice on account of sins, but a certain fearful 27
expectation of judgement, and a fierceness of fire
ready to devour the adversaries. Any one that 28
setteth at naught what is a law of Moses dicth with-
out mercy upon the word of two or three witnesses ;
of how much sorer punishment, think ye, will he be 29
deemed worthy that treadeth under foot the Son
of God and accounteth the blood of the covenant,
the blood wherein he was sanctified, a common
thing, and doth despite to the Spirit of grace ! For 30
we know him that said, ' To me belongeth ven-
geance ; I will recompense ' ; and further, ' The
Lord will judge his people.' It is a fearful thing to 31
fall into the hands of a living God.

But bear in mind the former days, in which, after 32
ye had been enlightened, ye endured a great con-
flict of sufferings ; partly, while both by reproaches 33
and by afflictions ye were made a spectacle ; partly,
when ye showed fellowship with them that were so
used. For ye had compassion on them that were 34
in bonds, and the plundering of your goods ye joy-
fully accepted, knowing that ye have yourselves

35 for¹ a better possession, and an abiding one. Therefore cast not away your boldness, seeing that it
36 hath great recompense of reward. For ye have need of stedfastness, that, having done the will of God, ye may receive what is promised.

37 For yet ' a very little while,
He that cometh will come and will not tarry ;
38 But my righteous one shall live by faith,
And if he draw back, my soul hath no pleasure in him.'

39 But we are not of them that draw back unto perdition, but of them that have faith unto the gaining of the soul.

11 Now faith is confidence in things hoped for, conviction as to objects not seen.² For herein the elders³ had witness borne to them.

3 By faith we perceive that the world hath been framed by an utterance of God, that what is seen should not have come into being out of things that appeared.⁴

4 By faith Abel offered to God a greater sacrifice than Cain ; through which faith he had witness borne to him that he was righteous, God bearing witness as to his gifts ; and through it he being dead still speaketh.

5 By faith Enoch was translated that he should not see death ; and he was not found, for God translated him ; for before his translation he hath had witness borne to him that he had been well-
6 pleasing unto God. But without faith it is impossible to be well-pleasing ; for he that cometh to God must have faith that he is, and that he sheweth himself a rewarder to them that diligently seek him.

7 By faith Noah, divinely warned concerning the things not seen as yet, moved by godly fear prepared an ark for the saving of his household ; through which faith he condemned the world, and of the righteousness that is according to faith became an inheritor.

8 By faith Abraham, when he was called, obeyed, to go out to a place that he was to receive for an inheritance ; and he went out, not knowing whither

¹ Some MSS., ' have for yourselves.' See S. Luke xxi. 19. ² Or Now faith is a giving substance to things hoped for, a proving of objects not seen. ³ Or men of old time, ancients. ⁴ Or things then appearing (*lit.* out of phenomena).

he was going. By faith he came as an alien into 9
the land of the promise, as into a land not his own,
taking up his dwelling in tents with Isaac and
Jacob, the heirs with him of the same promise; for 10
he was waiting for the city that hath the founda-
tions, the city whose craftsman and builder is God.

By faith even Sarah herself received strength to 11
conceive when she was past the time of life;
because she counted him faithful that had promised.
Wherefore also there were born from one, and him 12
to all intents dead, as many as the stars of the
heaven for multitude, and as the sand that is by
the sea-shore, the sand that cannot be counted.

In the way of faith these all died, without 13
receiving the things promised, but having seen them
and greeted them from afar, and having acknow-
ledged that strangers and settlers they were upon
the earth. For they that say such things show 14
plainly that they seek a country of their own. And 15
truly, had they been mindful of that country from
which they went out, they might have had oppor-
tunity to return; but, as it is, they long for a 16
better one, that is to say, a heavenly. Wherefore
God is not ashamed of them, to be called their God;
for he hath prepared for them a city.

By faith Abraham, being on trial, hath offered 17
up Isaac; yea, he that had welcomed the promises
was offering up his only begotten son, he to whom¹ 18
it had been spoken, 'In Isaac there shall be called
for thee a seed'; concluding that God is able to 19
raise men even from the dead; whence also in a
parable he received him back.

By faith Isaac blessed Jacob and Esau, even con- 20
cerning things to come.

By faith Jacob, when he was dying, blessed each 21
of the sons of Joseph; and worshipped, leaning on
the top of his staff.

By faith Joseph, when he was near his end, 22
remembered about the departure² of the sons of
Israel, and gave direction as to his bones.

By faith Moses, when he was born, was hidden 23
three months by his parents, because they saw that
he was a beautiful child, and they feared not the
king's injunction.

¹ Or him of whom. ² Lit. exodus.

24 By faith Moses, when he was grown up, refused
25 to be called son of a daughter of Pharaoh, choosing
rather to suffer affliction with the people of God
26 than to have enjoyment of sin¹ for a season;
esteeming the reproach of the Christ greater riches
than the treasures of Egypt; for he was looking
away unto the recompense of reward.

27 By faith he forsook Egypt, not fearing the king's
wrath; for he endured as seeing him that is
28 invisible. By faith he hath appointed the passover
and the sprinkling² of the blood, that the destroyer
29 of the firstborn should not touch them. By faith
they passed through the Red Sea as through dry
land; in attempting which the Egyptians were
swallowed up.

30 By faith the walls of Jericho fell down, after they
had been encompassed for seven days.

31 By faith Rahab the harlot, receiving the spies
with peace, did not perish with the disobedient.

32 And why do I say more? for time will fail me
if I tell of Gideon, of Barak, of Samson, of Jephthah;
33 of David too, and Samuel, and the prophets; who
through faith subdued kingdoms, wrought right-
eousness, obtained things promised, stopped the
34 mouths of lions, quenched the strength of fire,
escaped the edge of the sword, from weakness were
made strong, showed themselves mighty in war,
35 turned to flight armies of aliens. By a resurrection
women received their dead; whereas others were
tortured, not accepting their deliverance, that they
36 might obtain a better resurrection; and others had
experience of mockings and scourgings, yea, more-
37 over, of bonds and imprisonment; they were
stoned, they were tempted, they were sawn asunder,
they were slain with the sword; they went about
in sheep-skins, in goat-skins, destitute, afflicted, ill-
38 treated (of whom the world was not worthy),
wandering in deserts and on mountains and in
caves and the clefts of the earth:

39 And all these having had witness borne to them
through their faith, received not what was promised;
40 God having in respect of us foreseen³ some better
thing, that apart from us they should not be
made perfect.

¹ To enjoy the pleasures of sin (A.V.). ² Or pouring, effusion.
³ Or provided.

Therefore let us also, surrounded as we are by 12
 so great a cloud of witnesses, put off every encum-
 brance and the sin that clingeth closely to us, and
 let us run with steadfastness the race that lieth before
 us, looking away unto the captain and perfecter 2
 of the faith, Jesus, who for the joy that lay before
 him endured a cross, despising shame, and hath
 taken his seat at the right hand of the throne of
 God. For, that ye grow not weary, fainting in your 3
 souls, consider him that hath endured such opposi-
 tion by sinners against himself.¹ Not yet unto 4
 blood have ye resisted, striving against sin; and 5
 ye have forgotten the exhortation that reasoneth
 with you as with sons,

'My son, regard not lightly chastening from
 the Lord,

Nor faint when thou art rebuked by him;
 For whom the Lord loveth, he chasteneth, 6
 And he scourgeth every son whom he re-
 ceiveth.'

Unto chastening endure; as with sons God dealeth 7
 with you; for what son is there whom his father
 chastoneth not? But if ye are without chasten- 8
 ing, whereof all have been made partakers, then
 ye are bastards, and not sons. Furthermore, 9
 we had the fathers of our flesh as chastisers, and
 we gave them reverence; shall we not much rather
 submit ourselves to the Father of spirits, and live?
 For they verily for a few days chastened us, as 10
 seemed good to them; whereas he for our profit
 chasteneth us, that we may partake of his holiness.
 Now all chastening seemeth for the present to be, 11
 not joyous, but grievous; but afterwards to them
 that have been exercised thereby, it yieldeth peace-
 able fruit, fruit of righteousness. Wherefore 12
 straighten the hands that hang down and the
 paralysed knees; and make straight paths for your 13
 feet, that what is lame be not put out of joint, but
 rather may be healed.

Pursue after peace with all men, and the sanctifi- 14
 cation without which no one will see the Lord;
 looking diligently, lest any one in falling away from 15
 the grace of God, lest any root of bitterness spring-
 ing upwards, trouble you, and thereby the many be

¹ Some MSS., 'against themselves' (Numbers xvi. 38).

- 16 defiled ; lest there be any fornicator, or profane
 17 person, such as Esau, who for one meal sold his
 birthright. For ye know that even afterwards when
 he desired to inherit the blessing, he was rejected,
 though he sought it diligently with tears ; for he
 found no opportunity for repentance.
- 18 For ye have not come to fire that is felt and hath
 been kindled, and to blackness and darkness and
 19 tempest, and sound of trumpet, and voice of words ;
 which voice they that heard entreated that no word
 20 more should be spoken to them—for they could
 not endure the injunction, ' If even a beast touch
 21 the mount, it shall be stoned ' ; and so fearful was
 the spectacle, that Moses said, ' I exceedingly fear
 22 and tremble '—but ye have come to mount Zion, and
 to a city of a living God, heavenly Jerusalem, and
 23 to tens of thousands of angels, to a festal assembly
 and church¹ of firstborn enrolled in heaven, and
 to a judge who is God of all, and to spirits of
 24 righteous men made perfect, and to Jesus, mediator
 of a fresh covenant, and to blood for sprinkling,
 which speaketh in better wise than Abel.²
- 25 See that ye reject not him that speaketh. For if
 those men escaped not when on earth they rejected
 him that gave warning, much more shall we not
 escape who turn away from him that warneth from
 26 heaven ; whose voice then shook the earth, but now
 he hath promised, saying, ' Yet once more I will
 make to tremble, not the earth only, but also the
 27 heaven.' Now this expression, ' yet once more,'
 signifieth the removing of the things that are
 shaken, as of things that have been made, that the
 28 things that are not shaken may remain. Wherefore
 let us, as receiving a kingdom that cannot be
 shaken, feel thankfulness,³ whereby we may offer
 service acceptably unto God, with devoutness and
 29 fear ; for our God is also a consuming fire.
- 13, 2 Let love of the brethren continue. To show love
 unto strangers forget not ; for thereby some have
 3 entertained angels unawares. Remember them that
 are in bonds, as having been bound with them ;
 them that are ill-treated, as being yourselves also
 4 in the body. Let marriage be held in honour among

¹ Or congregation ; or read, angels, a festal assembly, and to a church. ² See xi. 4. ³ Or have grace.

all, and let the bed be undefiled ; for fornicators and adulterers God judgeth. Let your conduct be free from love of money ; be content with what things ye have, for he hath said, ' I will not let thee go, neither will I forsake thee ' ; so that we boldly say, ' The Lord is my helper, I will not fear ;

What shall man do unto me ? '

Remember them that were your leaders,¹ seeing that they spoke to you the word of God ; and observing the outcome of their manner of life, imitate their faith.

Jesus Christ yesterday and to-day is the same, and for ever.² Be not carried away by various and strange teachings ; for it is an excellent thing that the heart be stablished by grace, not by foods, wherein they that concern themselves³ found no profit.

We have an altar from which they that serve the tabernacle have no right to eat. For as to the animals whose blood, as an offering for sin, is carried into the holy place by the high priest, their bodies are burnt outside the camp. Wherefore Jesus also, that he might sanctify the people through his own blood, suffered outside the gate. Let us therefore go forth unto him outside the camp, bearing his reproach. For we have not here an abiding city, but we seek for the city that is to come. Through him therefore let us offer up sacrifice of praise continually to God, that is to say, fruit of lips making confession to his name. But to do good and to distribute, forget not ; for with such sacrifices God is well-pleased.

Obey them that are your leaders, and submit to them ; for they keep watch over your souls, as men that shall give account ; that they may do this with joy, and not with groaning ; for that would be unprofitable for you.

Pray for us ; for we are persuaded that we have a good conscience, in all things wishing to live honourably ; but I the more earnestly exhort you to do this, that I may be restored to you the sooner.

Now may the God of our peace, who brought up

¹ Same word as in Acts xv. 22. ² *Lit.* unto the ages. ³ *Lit.* they that walk.

- from the dead the shepherd of the sheep, the great shepherd, in blood of an eternal covenant, even
- 21 Jesus our Lord, make you perfect in every good thing, to do his will, doing in us¹ what is well-pleasing in his sight, through Jesus Christ, to whom
- 22 be the glory for evermore;² Amen. But I exhort you, brethren, bear with the word of exhortation;
- 23 for I have written to you in brief. Know that our brother Timothy hath been released; with whom, if he hasten his coming, I will see you.
- 24 Greet all them that are your leaders, and all the saints. Those from Italy³ greet you.
- 25 The grace be with you all.⁴

¹ Some MSS., 'you.' ² *Lit.* unto the ages of the ages.
³ Or they of Italy. ⁴ Some MSS. add, 'Amen.'

THE LETTER OF JAMES

[A.D. 45]

James, bondman of God and of the Lord Jesus Christ, to the twelve tribes which are in the Dispersion¹ wisheth joy. 1

Count it all joy, my brethren, when ye fall into manifold temptations; knowing that the proving of your faith worketh out stedfastness; but let stedfastness have a perfect work, that ye may be perfect and entire, in nothing having lack. 2 3 4

But if any one of you lacketh wisdom, let him ask of God who giveth to all liberally and reproacheth not; and it will be given him. But let him ask in faith, nothing doubting; for he that doubteth is like foam of the sea driven by the wind and tossed. For let not that man think that he, a double-minded man unstable in all his ways, will receive any thing from the Lord. 5 6 7 8

But let the brother of low degree glory in his high estate; but the rich, in his humiliation; because as a flower of grass he will pass away. For there rose the sun with the scorching wind,² and it withered the grass, and its flower fell away, and the grace of the look thereof perished; so also the rich man will waste away in his goings. 9 10 11

Blessed is the man that is stedfast under temptation; for when he hath been approved, he will receive the crown of life, which the Lord³ promised to them that love him. 12

Let no one when he is tempted say, 'It is from 13

¹ See note to S. John vii. 35. ² Jonah iv. 8. ³ Lit. which he (cf. S. Luke xxi. 19).

- God I am tempted'; for God cannot be tempted by evil things; nay, he himself tempteth no one.¹
- 14 But each is tempted, when by his own desire he is
 15 drawn away and enticed. Afterwards, the desire, when it hath conceived, giveth birth to sin; but the sin, when it is full-grown, bringeth forth death.
- 16 Be not led astray, my beloved brethren; all good
 17 giving and every perfect gift is from above, coming down from the Father of the lights, with whom
 18 there is no alternation, nor shadow of change. Of his own will he brought us forth by the word of truth, that we should be a firstfruit as it were of his creatures.
- 19 Ye know it, my beloved brethren; but let every man be swift to hear, slow to speak, slow to wrath; for man's wrath worketh not the righteousness of
 21 God. Wherefore, putting off yon all filthiness and excess of wickedness, in meekness receive the implanted word, which is able to save your souls.
- 22 But become doers of the word, not hearers only, beguiling your own selves. For if any one is a hearer of the word, and not a doer, he is like a man
 24 considering his natural face in a mirror; for he considered himself, and hath gone away; and straightway he forgot what manner of man he was.
- 25 But he that hath looked into a perfect law, the law of freedom, and hath continued therein, having become, not a forgetful hearer, but an active worker
 26 —blessed in his doing shall this man be. If any one thinketh that he is religious, yet he bridleth not his own tongue, but deceiveth his own heart, vain is
 27 this man's religion. Religion pure and undefiled before our God and Father is this, To visit fatherless ones and widows in their affliction; to keep oneself unspotted from the world.

- 2 My brethren, hold not with any showing of favour the faith of our Lord Jesus Christ, who is our glory.²
- 2 For if there came into a synagogue³ of yours a man with gold rings, in fine clothing, and there came in
 3 also a poor man in mean clothing; and ye had regard to the wearer of the fine clothing, and said, 'Sit thou here in an honourable place'; and said

¹ Ecclesiasticus xv. 11, 12.² The Lord of glory (A.V.).³ Or assembly, meeting.

to the poor man, 'Stand thou there,' or 'Sit below
 my footstool'—did ye not doubt in¹ yourselves, and 4
 show yourselves judges whose thoughts are evil? 5
 Hearken, my beloved brethren; did not God 6
 choose for himself them that are poor as to the
 world, rich in faith, and heirs of the kingdom which
 he promised to them that love him? But as for 7
 you, ye put to shame the poor man. Do not the 8
 rich oppress you? is it not they that drag you to 9
 courts of justice? is it not they that blaspheme
 the honourable name by which ye are called?² If, 10
 however, ye fulfil what is a royal law (according to
 the scripture, 'Thou shalt love thy neighbour as
 thyself'), ye do well; but if ye show favour, ye 11
 commit sin, being convicted by the law as trans-
 gressors. For whosoever shall keep the whole law, 12
 yet stumbleth in one point, he hath become guilty
 as to all. For he that said, 'Commit not adultery', 13
 said also, 'Murder not'; now if thou dost not
 commit adultery, yet committest murder, thou hast
 become a transgressor of law. So speak, and so act, 14
 as men that are to be judged by means of a law of
 freedom. For the judgement is merciless to him 15
 that showed no mercy; mercy glorieth against
 judgement. 16

What doth it profit, my brethren, if any one say 17
 he hath faith, but have not works? can the faith 18
 save him? If brother or sister should be naked and
 destitute of the day's food, but one of you should 19
 say to them, 'Go in peace, keep yourselves warm
 and filled,' yet ye do not give them the needs of
 the body, what doth it profit? Even so faith, if 20
 it hath not works, is dead in itself. Yea, some one 21
 will say, 'Thou hast faith, and I have works; show
 me thy faith apart from thy works, and I by my
 works will show thee my faith.' Believest thou 22
 that God is one?³ thou doest well; the demons
 also believe and shudder. But art thou willing to
 learn, O vain man, that the faith apart from the
 works is fruitless?⁴ Was not Abraham, our fore-
 father, accounted righteous by reason of works,

¹ Or make distinctions among. ² Lit. which was called, invoked, upon you. ³ Some MSS., 'that there is one God.' ⁴ Lit. workless; idle, unproductive.

when¹ he offered up Isaac his son upon the altar ?
 22 Thou seest that his faith was working along with
 his works, and by the works the faith was made
 23 perfect ; and the scripture was fulfilled that saith,
 ' Now Abraham believed God, and it was reckoned
 to him as righteousness ' ; and he was called,
 24 ' Friend of God.' Ye see that by reason of works
 a man is accounted righteous, and not by reason of
 25 faith only. But likewise also was not Rahab the
 harlot by reason of works accounted righteous,
 when¹ she welcomed the messengers and urged
 26 them forth by a different way ? For even as the
 body apart from spirit is dead, so also faith apart
 from works is dead.

3 Become not teachers, many of you, my brethren ;
 knowing that we shall receive a stricter judgement.
 2 For in many things we stumble, every one. If any
 one stumbleth not in word, he is a perfect man, able
 3 to bridle the whole body also. Now if we put their
 bits into the horses' mouths, that they may obey
 4 us, even their whole bodies we turn about. Behold,
 even the ships, great as they are and driven by
 boisterous winds, are turned about by a very small
 rudder, whither the impulse of the steersman will-
 5 eth. So the tongue also is a little member and
 boasteth great things. Behold, how small a fire !
 6 how great a forest it kindleth ! And the tongue is
 a fire ; the tongue maketh itself among our members
 the adornment² of iniquity, that which spotteth the
 whole body, and setteth on fire the wheel of nature,
 7 and is ever set on fire by hell. For every nature of
 wild beasts and of birds, of creeping things and of
 things in the sea, is being tamed and hath been
 8 tamed by human nature ; but the tongue none of
 men can tame ; a restless evil, full of deadly poison.
 9 With it we bless the Lord and Father ; and with
 it we curse men, who have been made after the
 10 likeness of God. Out of the same mouth cometh
 forth³ blessing and cursing. These things, my
 11 brethren, ought not so to happen. Doth the foun-
 tain from the same opening burst forth with sweet
 12 and bitter ? can a fig tree, my brethren, produce

¹ Or in that. ² Or world ; but see 1 S. Peter iii. 3 (same word).

³ For the grammar, see note to 1 Cor. xiii. 13 ; they come out in one breath, one stream.

olives? or a vine, figs? neither can salt water produce sweet.

Who is wise and intelligent among you? let him 13
show by his honourable behaviour his works in
meekness of wisdom. But if ye have bitter jealousy 14
and factiousness in your hearts, do not glory and
lie against the truth. This is not the wisdom that 15
cometh down from above, but is earthly, sensual,
devilish. For where there are jealousy and factious- 16
ness, there there are disorder and every bad deed.
But the wisdom from above, first it is pure, then 17
peaceable, kindly, easy to be intreated, full of
mercy and good fruits, without doubtfulness,¹ with-
out hypocrisy. But fruit of righteousness is sown 18
in peace for them that make peace.

Whence are wars, and whence fightings, among 4
you? are they not hence, from your pleasures that
war in your members?² Ye desire, and have not; 2
ye murder, and envy, and cannot obtain; ye fight
and war; ye have not, because ye ask not. Ye ask, 3
and receive not, because ye ask amiss, that in your
pleasures ye may spend it. Adulteresses! do ye 4
not know that the friendship of the world is enmity
with God? Therefore whosoever wisheth to be a
friend of the world maketh himself an enemy of
God. Or think ye that in vain the scripture saith, 5
'Even unto jealousy the Spirit which he made to
dwell in us yearneth over us.'³ Nay, greater grace 6
he giveth; wherefore it saith, 'God resisteth the
proud, but to the humble he giveth grace.' Submit 7
yourselves therefore unto God; but resist the devil,
and he will flee from you. Draw nigh to God, and 8
he will draw nigh to you. Cleanse your hands, ye
sinners; and purify your hearts, ye double-minded.
Afflict yourselves, and mourn, and weep; let your 9
laughter be turned into mourning, and your joy
into heaviness. Humble yourselves in the sight of 10
the Lord, and he will exalt you.

Speak not one against another, brethren. He 11
that speaketh against a brother, or judgeth his
brother, speaketh against law, and judgeth law;

¹ Or partiality. ² Whence come wars and fightings and factions? whence but from the body and the lusts of the body? Plato, 'Phædo,' chap. 11, page 66, C. ³ Or even unto jealousy he (God) yearneth for the (human) spirit that he made to dwell in us—but the meaning is doubtful, and the source of the quotation unknown.

now if thou judgest law, thou art not a doer of law,
 12 but a judge. One there is, lawgiver and judge, he
 that is able to save and to destroy ; but thou that
 judgest thy neighbour, who art thou ?

13 Go to now, ye that say, ' To-day or to-morrow
 we will go into this city, and spend a year there, and
 14 trade, and get gain ' (whereas ye know not what
 your life will be on the morrow ; for ye are a vapour
 that appeareth for a little while and then vanisheth
 15 away) ; instead of saying, ' If the Lord will, we
 16 shall live and do this or that.' But in fact ye glory
 17 in your boastings. All such glorying is evil. To
 any one therefore that knoweth what it is right to
 do, and doeth it not, to him it is sin.

5 Go to now, ye rich ; weep, howling for your
 2 miseries that are coming upon you. Your riches
 have rotted, and your garments have become moth-
 3 caten ; your gold and your silver are rusted,¹ and
 the rust of them will be for a testimony unto you,
 and will devour your flesh as fire doth. Ye have
 4 laid up treasure in what are last days. Behold, the
 hire of the labourers who mowed your lands, which
 on your part hath been kept back by fraud, crieth
 out ; and the cries of them that reaped have
 5 entered into the ears of the Lord of Hosts.* Ye lived
 luxuriously on the earth, and wantonly ; ye
 6 nourished your hearts in a day of slaughter. Ye
 condemned, ye murdered, the righteous one ; he
 doth not resist you.

7 Show patience therefore, brethren, until the
 coming of the Lord. Behold, the husbandman
 waiteth for the precious fruit of the earth, being
 patient over it, until it receive the early and the
 8 late rain. Show patience yourselves also, strengthen
 your hearts ; because the coming of the Lord hath
 9 drawn nigh. Murmur not, brethren, one against
 another ; that ye be not judged. Behold, the judge
 10 standeth before the doors. Take, brethren, for an
 example of suffering hardship and of patience, the
 prophets who spoke in the name of the Lord.
 11 Behold, we call them blessed that stood stedfast ; ye

¹ Strictly the precious metals are not rusted, but tarnished.
 * *Lit.* Lord of Sabaoth.

have heard of the stedfastness of Job, and have seen the end that the Lord made ;¹ for the Lord is full of pity and merciful.

But above all else, my brethren, do not swear, be it by the heaven, or by the earth, or by any other oath ; but let your yea be yea, and your nay, nay ; that ye fall not under judgement.

Is any one among you suffering hardship ? let him pray. Is any one cheerful ? let him sing praise. Is any one sick among you ? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the sick, and the Lord will raise him up ; and if he have committed sins, it shall be forgiven him. Confess therefore your sins one to another ; and pray one for another, that ye may be healed. Greatly availeth a righteous man's supplication in its working. Elijah was a man of like nature with us, and he prayed fervently that it might not rain, and no rain fell upon the land for three years and six months ; and again he prayed, and the heaven gave rain, and the land brought forth its fruit.

My brethren, if any one among you be led astray from the truth, and one convert him ; know² that he that converteth a sinner from the error of his way will save his soul from death, and will cover a multitude of sins.

¹ Lit. the end of the Lord. ² Some MSS., 'let him know.'

THE FIRST LETTER OF PETER

[A.D. 60]

- 1 Peter, apostle of Jesus Christ, to the chosen
settlers of the Dispersion¹ in Pontus, Galatia,
Cappadocia, the province of Asia,² and Bithynia,
2 chosen according to the foreknowledge of God the
Father, in sanctification by the Spirit, unto obedi-
ence and sprinkling of the blood of Jesus Christ;
grace to you and peace be multiplied.
- 3 Blessed be the God and Father of our Lord Jesus
Christ, the God who according to his great mercy
begot us again unto a living hope through the
4 resurrection of Jesus Christ from the dead; unto
an inheritance incorruptible, and undefiled, and un-
5 fading, reserved in heaven for you, who by the
power of God are guarded, through faith, unto a
salvation ready to be revealed in the last time.
- 6 Wherein ye exult, though just now for a little while,
if need was, ye were grieved amid manifold trials;
7 that what is approved in your faith, being much
more precious than gold that perisheth (yet through
fire is proved), may be found unto praise and glory
8 and honour in the revelation of Jesus Christ; whom
not having seen ye love; on whom, though now ye
see him not, yet believing, ye exult with joy un-
9 speakable and full of glory; receiving the end of
10 your faith, the salvation of your souls. As to which
salvation, prophets, who prophesied of the grace
that was for you, diligently sought and searched;
11 searching what season, or what manner of season,

¹ See note, S. John. vii. 35. ² See note, Acts ii. 9.

the Spirit of Christ which was in them was signifying, when it testified beforehand the sufferings appointed for Christ and the glories that would follow; to whom it was revealed, that not to themselves, 12 but to you, they were ministering these things, which were of late declared to you through them that preached the gospel to you in the Holy Spirit sent from heaven—which things angels desire to look into.

Wherefore, girding up the loins of your minds, 13 be perfectly sober, and set your hope on the grace that is being brought unto you in the revelation of Jesus Christ; as children of obedience, not 14 fashioning yourselves according to the lusts of former days in time of your ignorance; but, after 15 the pattern of the Holy One who called you, become ye yourselves also holy in all manner of behaviour; seeing that it is written, 'Holy ye shall 16 be, because I am holy.'

And if ye call upon a Father, who without showing of favour judgeth according to the work of each, behave yourselves with fear during the time of your sojourning;¹ knowing that, not with corruptible 18 things, with silver or gold, were ye ransomed out of your vain behaviour handed down from your forefathers; but with precious blood, as of a lamb 19 without blemish² and without spot, even of Christ, foreknown indeed before the foundation of the 20 world, but manifested at the end of the times, for the sake of you, who through him are believers in 21 God, in him that raised him from the dead, and gave him glory; so that your faith and hope might be in God. Seeing that ye have purified your souls 22 in your obedience to the truth, unto unfeigned love of the brethren, from the heart³ love one another fervently; having been begotten again, not from 23 corruptible seed, but from incorruptible, through the word of God which liveth and abideth; for,

'All flesh is as grass, 24
And all its glory as a flower of grass;
The grass was withered,
And the flower fell away,
But the word of the Lord abideth for ever.' 25

¹ Pass the time of your sojourning here in fear (A.V.). ² Exodus xii. 5. ³ Some MSS., 'from a clean heart.'

Now this is the word of good tidings which was preached unto you.

- 2 Wherefore putting off you all wickedness and all guile, and hypocrisies, and envies, and all backbitings; as new-born babes, long for the spiritual, pure,¹ milk, that thereby ye may grow unto salvation; if so be ye have tasted that the Lord is gracious; unto whom drawing near, a living stone, rejected indeed by men, but in God's sight chosen, honoured, ye also as living stones are being built up, a spiritual house, for a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. Because it is contained in scripture,

'Behold, I lay in Zion a chosen stone, a cornerstone, honoured;

And he that believeth on him shall not be put to shame.'

- 7 To you therefore who believe belongeth the honour; but to such as disbelieve, 'A stone which the builders rejected, the same became the cornerstone,'² and, 'a stone of stumbling and a rock of offence'; who, being disobedient, stumble at the word; whereunto also they were appointed. 9 But you are a chosen race, a royal priesthood, a holy nation, a people of God's own possession; that ye may show forth the excellences of him that called you out of darkness into his marvellous light; 10 ye who in time past were no people, but are now the people of God; who had not obtained mercy, but now have obtained mercy.

- 11 Beloved, I exhort you, as sojourners and settlers,³ to abstain from the desires of the flesh, which war against the soul; behaving yourselves honourably among the Gentiles; that in what matter they speak against you as evildoers, they may by reason of your good works, as they behold them, glorify God in the day of visitation.

- 13 Submit yourselves to every institution of men, for the Lord's sake; whether to the king, as supreme; or to governors, as sent through him for vengeance on evil-doers, but for praise of such as do well. For so is the will of God, that with well-doing ye should put to silence the ignorance of

¹ Or unadulterated. ² *LXX.* the head of the corner. ³ Same words as in Greek version of Genesis xlii. 4.

foolish men ; as freemen, and not as men that make 16
their freedom a cloak for their wickedness, but as
bondmen of God. Honour all men ; love the 17
brotherhood ; fear God ; honour the king.

Household servants, submit yourselves to your 18
masters with all fear ; not only to the good and
gentle, but also to the perverse. For this is thank- 19
worthy, if for consciousness of God¹ anyone
endureth sorrows, suffering wrongfully. For what 20
glory is it, if when ye sin and are buffeted, ye shall
take it patiently ? but if when ye do well and suffer,
ye shall take it patiently, this is thankworthy before
God. For hereunto ye were called ; because Christ 21
also suffered for you, leaving you an example, that
ye should follow his steps ; who did no sin, neither 22
was guile found in his mouth ; who, when he was 23
reviled, reviled not in return ; when he suffered, he
threatened not, but committed himself to him that
judgeth righteously ; who himself carried up our 24
sins in his own body on to the tree, that we, having
died unto sins, should live unto righteousness ; by
whose stripes ye were healed. For ye were, as 25
sheep, going astray, but have now returned unto
the shepherd and overseer² of your souls.

In like manner, wives, submit yourselves to your 3
own husbands ; that even if any obey not the word,
they may without word be won through the
behaviour of their wives, beholding your behaviour 2
chaste in fear. Yours should be, not the outward 3
adornment of plaiting the hair, and of wearing
jewels of gold, or of putting on robes ; but the 4
hidden man of the heart, in the incorruptness of
the meek and quiet spirit, which in God's sight is of
great price. For thus, in old time, the holy women 5
also who hoped in God used to adorn themselves,
submitting themselves to their own husbands ; as 6
Sarah obeyed Abraham, calling him lord ; and her
children ye became, by doing good and not being
afraid with any terror.

Ye husbands, in like manner, dwell with your 7
wives according to knowledge, paying honour to the
woman, as to a weaker vessel, as to joint-heirs also³

¹ For conscience towards God (A.V.). ² See note, Acts xx. 28.
³ Some MSS., 'as being also (yourselves) joint-heirs.'

of the grace of life; that your prayers be not hindered.

8 Finally, be all of one mind, compassionate, lovers
of the brethren, tender-hearted, lowly-minded; not
9 rendering evil for evil, or reviling for reviling, but,
contrariwise, giving a blessing; because hereunto
ye were called, that ye might inherit a blessing;
for,

10 'He that would love life,
And see good days,
Let him refrain his tongue from evil,
And his lips that they speak no guile;
11 Yea, let him turn aside from evil, and do
good;
Let him seek peace, and pursue after it;
12 For the eyes of the Lord are upon righteous
men,
And his ears are towards their supplication;
But the face of the Lord is upon men doing
evil.'

13 And who is he that shall harm you, if ye show
14 yourselves zealous for that which is good? But if
ye should even suffer for righteousness' sake, blessed
are ye. Yea, be not afraid with fear of them, neither
15 be troubled, but sanctify in your hearts the Christ
as Lord, ready always with an answer to every one
that asketh you a reason as to the hope that is in
16 you, yet with meekness and fear; having a good
conscience, that in what matter ye are spoken
against, they that revile your good behaviour in
17 Christ may be put to shame. For it is better, if the
will of God should so will, that ye suffer for doing
18 good, than for doing evil; because Christ also once
for all died¹ on account of sins, a righteous man for
unrighteous men, that he might bring you² to God,
put to death as he was in flesh, but made alive in
19 spirit; in which also he went and preached to the
20 spirits in prison, which aforetime were disobedient
—when the long-suffering of God was waiting in the
days of Noah, while the ark was being prepared,
into which few (that is, eight souls) were brought
21 safely through water; which also in its counterpart³
now saveth you, even baptism (not the putting

¹ Some MSS., 'suffered.' ² Some MSS., 'us.' ³ *Lit.* in the
antitype.

off of the filth of the flesh, but the appeal of a good conscience towards God), through the resurrection of Jesus Christ, who is at the right hand of God, having gone into heaven, angels and authorities and powers having been made subject unto him. 22

Seeing, then, that Christ hath suffered in the flesh, arm ye yourselves likewise with the same mind (because he that hath suffered in the flesh hath ceased from sin), that ye may live the rest of your time in the flesh, no longer to the lusts of men, but to the will of God. For sufficient is the time past to have wrought the wish of the Gentiles, walking, as ye did, in wanton ways, lusts, excesses of wine, revellings, carousings, and unlawful idolatries; wherein they are amazed that ye run not with them into the same excess of riot, blasphemers as they are; but they will render account to him that is ready to judge living and dead. For this is why to dead men also good tidings were preached, that they should be judged, like men, in flesh, but should live, like God, in spirit. 4 2 3 4 5 6

But the end of all things hath drawn near; therefore be of sound mind, and be sober unto prayers; above all else keeping fervent your mutual love (for love covereth a multitude of sins); hospitable one to another without murmuring; even as each hath received a gift of grace, ministering it among yourselves as good stewards of the manifold grace of God; if any one speaketh, speaking as oracles of God; if any one ministereth, ministering as from the strength that God supplieth; that in all things God may be glorified through Jesus Christ, whose are the glory and the dominion for evermore; Amen. 7 8 9 10 11

Beloved, be not amazed at the fiery trial that is taking place among you to try you, as if some amazing thing were happening to you; but, inasmuch as ye are sharers in the sufferings of Christ, rejoice; that in the revelation of his glory also ye may rejoice with exultation. If ye are reproached about the name of Christ, blessed are ye, in that the Spirit of the glory, even the Spirit of God, 12 13 14

¹ *Lit.* unto the ages of the ages.

15 resteth upon you. For let not any one of you suffer
 as a murderer, or a thief, or an evil-doer, or as a
 16 meddler in other men's matters; but if he suffer
 as a Christian, let him not be ashamed, but let him
 17 glorify God in this name. Because the time hath
 come for the judgement to begin with the house-
 hold of God; but if it starts with us, what will be
 the end of them that obey not the gospel of God!
 18 And if the righteous scarcely is saved, where will
 19 the ungodly and sinner appear! So then let them
 also that suffer according to the will of God commit
 their souls in well-doing to a faithful Creator.

5 Such then as are elders among you, I exhort,
 I the fellow-elder and witness of the sufferings of the
 Christ, the partaker also of the glory that will be
 2 revealed—tend the flock of God, which is among
 you,¹ not of necessity, but willingly, according to
 the will of God; nor yet for base gain, but eagerly;
 3 nor yet as lording it over the charges allotted to
 you, but making yourselves examples to the flock;
 4 and when the chief shepherd hath been manifested,
 ye will receive the crown of glory, made of amaranth.²

5 Likewise ye that are younger, submit yourselves
 to older men; yea, clothe yourselves all with
 humility one towards another; for God resisteth
 the proud, but to the humble he giveth grace.

6 Humble yourselves, therefore, under the mighty
 hand of God, that he may exalt you in due time;
 7 casting all your anxiety upon him, because he
 8 careth for you. Be sober, be watchful. Your adver-
 sary, the devil, as a roaring lion, walketh about,
 9 seeking some one to devour; whom resist, stedfast
 in the faith, knowing that³ the very same sufferings
 are being wrought out for your brotherhood which
 10 is in the world. But the God of all grace, who called
 [you unto his eternal glory in Christ, will himself,
 after ye have suffered a little while, perfect, estab-
 11 lish, strengthen, settle, you. Unto him be the
 dominion for evermore;⁴ Amen.

12 Through Silvanus, the faithful brother, as I count
 him, I am writing to you briefly; exhorting and

¹ Some MSS. add, 'acting as overseers.' ² See Milton, *Paradise Lost*, iii. 353, etc. ³ For construction, see S. Luke iv. 41. Or knowing how to carry to the end the same burden of sufferings as your brotherhood which is in the world. ⁴ *Lit.* unto the ages of the ages.

testifying that this is the true grace of God ; unto
 which stand fast. She that¹ is in Babylon, chosen 13
 together with you, greeteth you ; and so doth Mark
 my son. Greet one another with a kiss of love. 14
 Peace unto you all that are in Christ.

¹ A few authorities give, ' The church which.'

THE SECOND LETTER OF PETER

[A.D. 60]

- 1 Symeon Peter,¹ bondman and apostle of Jesus Christ, to them that in the righteousness of our God and Saviour Jesus Christ were allotted a faith
2 equally privileged with our own ; grace to you and peace be multiplied in knowledge of God and of Jesus our Lord.
- 3 Seeing that his divine power hath bestowed upon us all things that tend to life and godliness, through the knowledge of him that called us by his own
4 glory and virtue ; whereby he hath bestowed upon us the precious and very great promises, that through them ye may become partakers of a divine nature, having escaped the corruption that is in
5 the world through lust ; and truly for this very reason bringing in on your part all diligence ; in your faith supply virtue ; and in your virtue, knowledge ;
6 and in your knowledge, self-control ; and in your self-control, stedfastness ; and in your stedfastness,
7 godliness ; and in your godliness, brotherly affection ; and in your brotherly affection, love. For if
8 these things are yours, and are increasing, they cause you to be neither idle nor unfruitful as to the
9 knowledge of our Lord Jesus Christ. For he that lacketh these things is blind, near-sighted, having forgotten the cleansing from his sins of former days.
- 10 Wherefore, brethren, endeavour the more to make sure for yourselves the calling and choice made of you ;² for if ye do those things ye will never

¹ Some MSS., ' Simon Peter ' (Acts xv. 14). ² Give diligence to make your calling and election sure (A.V.).

stumble ; for so will be richly supplied for you 11
entrance into the eternal kingdom of our Lord and
Saviour Jesus Christ.

Wherefore I shall always remind you¹ of these 12
things, though ye know them and have been estab-
lished in the truth that is with you. But I think 13
it right, as long as I am in this tabernacle, to stir
you up by putting you in remembrance ; knowing 14
that the putting off of my tabernacle cometh
swiftly, even as our Lord Jesus Christ signified to
me. Yea, I will endeavour that on every occasion 15
ye may be able after my departure² to call these
things to remembrance. For it was not as following 16
out cunningly-devised fables that we made known
to you the power and coming of our Lord Jesus
Christ, but as having become beholders of his
majesty. For he, having received from God the 17
Father honour and glory, such a voice as this
having been borne to him by the majestic glory,
' This is my Son, my beloved, on whom I set my
delight '—and this voice we ourselves heard borne 18
from heaven, being with him on the holy mount.
And even surer is the word of prophecy that we 19
have ; whereto ye do well to take heed, as to a
lamp shining in a gloomy place, until the day dawn,
and the daystar arise in your hearts ; knowing this 20
first, that no prophecy of scripture admits of private
interpretation ; for not by will of man was prophecy 21
borne in days of old ; but borne along by the Holy
Spirit men spoke from God.

But there arose false prophets also among the 2
people, as among you also there will be false
teachers, men who will privily bring in destructive
heresies, even denying the Master that bought them,
bringing on themselves swift destruction. And 2
many will follow out their wanton doings ; by
reason of whom the way of the truth will be evil
spoken of. And in covetousness they will by 3
deceitful words make gain of you ; they for whom the
sentence from of old lingereth not, and their
destruction doth not slumber. For if God spared not 4
angels when they sinned, but casting them down

¹ A.V. (other MSS.), ' I will not be negligent to put you always
in remembrance.' ² *Lit.* exodus.

into hell¹ committed them to pits² of darkness, kept
5 as they are unto judgement; and spared not the
ancient world, but kept safe (with seven others)
Noah, a herald of righteousness, when he brought
6 a flood upon the world of ungodly men; and burn-
ing to ashes the cities Sodom and Gomorrah, con-
demned them to utter destruction, having made
them an example to such as should live ungodly
7 lives; and rescued righteous Lot as he was being
worn down by the wanton behaviour of the lawless
8 (for by sight and hearing that righteous man, as he
dwelt among them, from day to day was distressing
9 a righteous soul with lawless deeds³); the Lord
knoweth how to rescue godly men out of temptation,
but to keep unrighteous men under punishment⁴
10 unto a day of judgement; but especially them that
follow the flesh in lust of defilement, and despise
all dominion. Reckless ones, self-willed, they
11 tremble not as they rail at dignities; whereas
angels, though greater in might and power, bring
not a railing charge against them before the Lord.
12 But these, as animals without reason, born of mere
nature to be taken and destroyed, railing about
matters whereof they are ignorant, will in their
13 destruction surely be destroyed, unrighteously treated
as the reward of unrighteousness; counting as
pleasure their day-light luxury; spots and blem-
ishes, living luxuriously in their deceivings,⁵ while
14 they banquet with you; having eyes fed on⁶ an
adulteress, and that cannot cease from sin;
enticing unstable souls; having hearts exercised in
15 covetousness; children of a curse; forsaking the
straight way, they wandered, having followed out
the way of Balaam, Beor's son, who loved the
16 reward of unrighteousness, but met with rebuke for
his transgression; a dumb ass⁷ making utterance
with man's voice restrained the madness of the
17 prophet. These are springs without water, and mists
driven by a storm; for whom the blackness of
18 darkness hath been reserved. For, uttering high-
flown words of vanity, they entice in the desires of

¹ *Lit.* into Tartarus. ² Some MSS., 'chains.' ³ *Aspectu enim et auditu justus erat habitans apud eos qui diem de die animam justam iniquis operibus cruciabant* (Vulgate). ⁴ Or chastisement.

⁵ Some MSS., 'love-feasts.' ⁶ *Lit.* full of. ⁷ *Lit.* yoke-bearer (S. Matt. xxi. 3).

the flesh; by wanton ways, such as are just escaping
 from them that live in error; promising them free- 19
 dom, they themselves being bondmen of corrup-
 tion; for by what a man hath been discomfited, by
 the same he hath been brought into bondage. For 20
 if, after escaping the defilements of the world
 through the knowledge of the Lord and Saviour
 Jesus Christ, they are again entangled therein and
 discomfited, the last state hath become worse for
 them than the first. For it were better for them 21
 not to have known the way of righteousness, than,
 having known it, to turn back from the holy com-
 mandment delivered to them. It hath happened 22
 to them according to the proverb, 'A dog that
 turned back to his own vomit,' and 'a sow that
 washed herself where they wallow in the mire.'¹

This, beloved, is now the second letter I am 3
 writing to you, in both which I stir up your pure
 minds by putting you in remembrance, that ye may 2
 remember the words spoken beforehand by the holy
 prophets, and the commandment of your apostles,
 even of the Lord and Saviour; knowing this first, 3
 that there will come in the last days scoffers with
 scoffing, walking according to their own lusts, and 4
 saying, Where is the promise of his coming? for,
 since the fathers fell asleep, all things continue as
 they were from the beginning of creation. For this 5
 is hidden from them by their own will, that there
 were heavens from of old, and an earth subsisting
 out of water and by means of water, by the word
 of God; by which means the world, that then was, 6
 overwhelmed with water was destroyed; but the 7
 heavens that now are, and the earth, by the same
 word have been treasured up for fire, being reserved
 unto a day of judgement and of destruction of
 ungodly men.

But, beloved, let not this one thing be hidden 8
 from you, that with the Lord one day is as a thou-
 sand years, and a thousand years are as one day.
 The Lord is not slack concerning his promise, as 9
 some count slackness; but is longsuffering towards
 you, not wishing that some should perish, but that
 all should come to repentance. But there will come 10

¹ Sus lota in volutabro luti (Vulgate).

- the day of the Lord, as a thief; in which the heavens will pass away with a rushing noise, whereas elements burning fiercely will be dissolved; and the earth and the works that are therein will be found.¹ Seeing that all these things are to be thus dissolved, what manner of persons ought ye to be in all holy behaviour and godliness, looking for and hastening the coming of the day of God, by reason of which the heavens being on fire will be dissolved, and elements burning fiercely will melt away. But, according to his promise, we look for new heavens and a new earth, wherein righteousness hath its dwelling.
- Wherefore, beloved, seeing that ye look for these things, endeavour to be found by him, without spot and blameless, in peace; and account the long-suffering of our Lord to be salvation, even as also our beloved brother Paul, according to the wisdom given to him, wrote unto you; as also he did in every letter, speaking in them of these things; in which letters are some things hard to understand, which the unlearned and unstable pervert, as they pervert also the rest of the scriptures, to their own destruction. You therefore, beloved, having knowledge beforehand, be on your guard, lest, carried away with the error of the lawless, ye fall from your own stability. But grow in grace, and in knowledge of our Lord and Saviour Jesus Christ. To him be the glory both now and to the day of eternity.

¹ Some MSS., 'burnt up.' Text seems to mean, will not escape notice; Rev. vi. 14-6; the general conflagration will throw light upon the earth.

THE FIRST LETTER OF JOHN

[A.D. 95]

That which was from the beginning, that which 1
we have heard, that which we have seen with our
eyes, that which we beheld, and our hands felt,
concerning the Word of life—and the life was mani- 2
fested; and we have seen, and bear witness, and
declare to you the life, the eternal life, which was
with the Father and was manifested unto us—that 3
which we have seen and heard we declare to you
also, that you also may have fellowship with us;
yea, and our fellowship is with the Father, and with
his Son Jesus Christ. And these things we ourselves 4
write, that our joy may be fulfilled.

And this is the message that we have heard from 5
him and announce unto you, that God is light, and
darkness in him there is none at all. If we say that 6
we have fellowship with him, and we walk in the
darkness, we lie and do not the truth; but if we 7
walk in the light, as he is in the light, we have
fellowship one with another, and the blood of Jesus
his Son cleanseth us from all sin. If we say that we 8
have no sin, we mislead ourselves, and the truth is
not in us. If we acknowledge our sins, faithful he 9
is and righteous, that he should forgive us our sins,
and cleanse us from all unrighteousness. If we say 10
that we have not sinned, we make him a liar, and
his word is not in us.

My little children, these things I write to you, 2
that ye may not sin. And if any one should sin,
we have an advocate¹ with the Father, Jesus Christ

¹ Or comforter; Greek, paraclete.

2 the righteous ; and he himself is the propitiation¹
for² our sins ; yet not for ours only, but even for
3 the whole world. And herein we perceive that we
know him, namely, if we keep his commandments.
4 He that saith I know him, and keepeth not his
commandments, is a liar, and the truth is not in
5 him ; but whose keepeth his word, in him verily
the love of God hath been perfected. Herein we
6 perceive that we are in him ; he that saith he
abideth in him ought himself also to walk even as
Jesus³ walked.

7 Beloved, no new commandment I am writing to
you, but an old commandment which ye had from
the beginning ; the old commandment is the word
8 that ye heard. Again, a new commandment I am
writing to you, a thing that is true in him and in
you ; because the darkness is passing away, and
9 the light, the true light, already shineth. He that
saith he is in the light, and he hateth his brother,
10 is in the darkness until now. He that loveth his
brother abideth in the light, and there is in him no
11 occasion of stumbling. But he that hateth his
brother is in the darkness, and walketh in the dark-
ness, and knoweth not whither he goeth ; because
the darkness hath blinded his eyes.

12 I write to you, little children, because your sins
13 have been forgiven you for his name's sake.
I write to you, fathers, because ye know him that
is from the beginning. I write to you, young men,
because ye have overcome the evil one. I write to
14 you, little ones, because ye know the Father.
I wrote to you, fathers, because ye know him that is
from the beginning. I wrote to you, young men,
because ye are strong, and the word of God abideth
15 in you, and ye have overcome the evil one. Love
not the world, neither the things that are in the
world. If any one loveth the world, the love of the
16 Father is not in him ; because all that is in the
world, the desire of the flesh, and the desire of the
eyes, and the vainglory of life, is not of the Father,
17 but is of the world. And the world passeth away,
and the desire thereof ; but he that doeth the will
of God abideth for ever.

¹ See note, Romans iii. 25. ² Or on account of. ³ Lit. HE
(emphatic), that well-known one, 'The Master.'

Little ones, it is a last hour; and even as ye 18
 heard that an antichrist is coming, so now there
 have arisen many antichrists; whereby we perceive
 that it is a last hour. From us they went out, 19
 but they were not of us; for had they been of us,
 they would have continued with us; but they went
 out, that they might be made manifest that they
 all are not of us.¹ And you have an anointing from 20
 the Holy One, and ye all know²—I did not write 21
 to you, because ye know not the truth, but because
 ye know it, and that no lie is of the truth. Who is 22
 the liar but he that denieth that Jesus is the
 Christ? This is the antichrist; even he that dis-
 owneth the Father and the Son. No one that dis- 23
 owneth the Son hath even the Father; he that
 acknowledgeth the Son hath the Father also. As 24
 for you, that which ye heard from the beginning,
 let it abide in you. If that abide in you which ye
 heard from the beginning, you also will abide in the
 Son and in the Father. And this is the promise 25
 that he himself promised us, the life eternal.

These things I wrote to you concerning them that 26
 mislead you. And as for you, the anointing that 27
 ye received from him abideth in you, and ye need
 not that any one teach you; but as his anointing
 teacheth you concerning all things, and is true, and
 is no lie, and even as it taught you, abide in him.
 And now, little children, abide in him; that, if he 28
 shall be manifested, we may have boldness, and not
 shrink ashamed from him at his coming. If ye 29
 know that he is righteous, ye perceive that every
 one also that doeth righteousness hath been begotten
 of him.

See what manner of love the Father hath given 3
 to us, that we should be called children of God;
 and such we are. This is why the world knoweth
 us not; because it knew not him. Beloved, now 2
 we are children of God, and never yet was it mani-
 fested what we shall be. We know that, if it³ shall
 be manifested, we shall be like him; because we
 shall see him even as he is. And every one that 3
 hath this hope on him, purifieth himself even as
 Jesus⁴ is pure. Every one that doeth sin, doeth 4

¹ Or that not one of them is of us. ² Some MSS., 'and ye know all things.' ³ Or he (Jesus). ⁴ See note to ii. 6.

5 also lawlessness; and sin is lawlessness. And ye
 know that Jesus¹ was manifested that he might
 take away sins; and sin in him there is none.
 6 Whosoever abideth in him sinneth not; whosoever
 sinneth hath not seen him, neither hath known him.
 7 Little children, let no one mislead you; he that
 doeth sin is of the devil; because the devil sinneth
 from the beginning. This is the purpose for which
 the Son of God was manifested; that he might undo
 9 the works of the devil. Whosoever hath been
 begotten of God doth not do sin; because his seed
 abideth in him—and he cannot sin; because he
 10 hath been begotten of God. In this the children of
 God are manifest, and the children of the devil;
 whosoever doeth not righteousness is not of God,
 11 neither is he that loveth not his own brother; because
 the message that ye heard from the beginning
 12 is this, that we should love one another; not as
 Cain was of² the evil one and slew his own brother.
 And wherefore did he slay him? because his own
 works were evil, but his brother's righteous.
 13 Marvel not, brethren, if the world hateth you.
 14 We know that we have passed out of death into
 life; because we love the brethren. He that loveth
 15 not, abideth in death. Every one that hateth his
 brother is a murderer; and ye know that no mur-
 16 derer hath eternal life abiding in him. Herein we
 know the love, that Jesus¹ laid down his life for us;
 and we ourselves ought to lay down our lives for
 17 the brethren. But whoso hath the good things of
 the world, and beholdeth his brother in need, and
 shutteth up his heart from him, how doth the love
 18 of God abide in him? Little children, let us not
 love with word, nor with the tongue, but in deed
 19 and truth. Herein we shall know that we are of
 the truth, and shall assure our hearts before him;
 20 because, if our hearts condemn us,³ God is greater
 21 than our hearts, and knoweth all things. Beloved,
 if our hearts, condemn not, we have boldness
 22 towards God; and whatsoever we ask, we receive
 from him, because we keep his commandments and

¹ See note to ii. 6. ² See note to S. John viii. 44. A fair paraphrase is 'was a child of the devil.'

³ There is in the original here a second 'because,' which is omitted above as being redundant in English; see 1. S. Timothy vi. 7.

do the things that are well-pleasing in his sight. And 23
 his commandment is this, that we should believe
 the name of his Son Jesus Christ, and love one
 another, even as he gave us commandment. And 24
 he that keepeth his commandments abideth in God,
 and God in him. And herein we know that he
 abideth in us ; from the Spirit which he gave us.

Beloved, believe not every spirit ; but try the 4
 spirits, whether they are of God ; because many
 false prophets have gone out into the world.
 Herein ye know the Spirit of God ; every spirit 2
 that acknowledgeth Jesus Christ as having come in
 flesh is of God ; and every spirit that acknow- 3
 ledgeth not¹ Jesus, is not of God ; and this is the
 spirit of the antichrist, of which ye have heard that
 it cometh : and now it is already in the world.
 You are of God, little children ; and ye have over- 4
 come them, because greater is he that is in you
 than he that is in the world. They are of the world ; 5
 therefore in worldly wise² they speak, and the world
 hearkeneth to them. We are of God ; he that 6
 knoweth God hearkeneth to us ; he that is not of
 God hearkeneth not to us. Hereby we know the
 spirit of truth, and the spirit of error.

Beloved, let us love one another ; because the 7
 love is from God, and every one that loveth hath
 been begotten of God and knoweth God.³ He that 8
 loveth not never knew God ; because God is love.
 Herein the love of God was manifested in us, that 9
 God hath sent his Son, the only-begotten, into the
 world, that we may live through him. Herein is 10
 the love, not that we have loved God, but that he
 loved us and sent his Son, a propitiation for⁴ our
 sins. Beloved, if God so loved us, we also ought to 11
 love one another. God no one hath ever beheld ; 12
 if we love one another, God abideth in us, and his
 love hath been perfected in us. Herein we know 13
 that we abide in him and he abideth in us ; because
 of his Spirit he hath given unto us. And we have 14
 beheld, and we bear witness, that the Father hath
 sent his Son as Saviour of the world. Whosoever 15
 shall acknowledge that Jesus is the Son of God, God

¹ Latin MSS. read, 'doeth away with' (solvit).
 (inspired by) the world.

² Lit. out of
³ Or on account of.

16 abideth in him, and he in God. And we perceive
 and have believed the love that God hath in us. God
 is love; and he that abideth in the love, abideth
 17 in God, and God abideth in him. Herein the love
 hath been made perfect with us, that we may have
 boldness in the day of the judgement; because even
 18 as Jesus¹ is, so are we in this world. There is no
 fear in the love; nay, the perfect love casteth out
 the fear, because the fear hath punishment;² but
 he that feareth hath not been made perfect in the
 19 love. We love, because he first loved us. If any
 20 one saith, 'I love God,' and he hateth his own
 brother, he is a liar; for he that doth not love his
 own brother whom he hath seen, cannot³ love God
 21 whom he hath not seen. And this commandment
 we have from him, that he that loveth God should
 love his own brother also.

5 Every one that believeth that Jesus is the Christ
 hath been begotten of God; and every one that
 loveth him that begot loveth him that hath been
 2 begotten of him. Herein we know that we love the
 children of God; whenever we love God and do
 3 his commandments. For the love of God is this,
 that we keep his commandments; and his com-
 4 mandments are not grievous; because every thing
 that hath been begotten of God overcometh the
 world; and the victory that overcame the world is
 5 this, even our faith:—Who is he that overcometh
 the world, but he that believeth that Jesus is the
 6 Son of God? This is he that came by water and
 blood, Jesus Christ; not in the water only, but in
 the water and in the blood. And it is the Spirit that
 7 beareth witness, because the Spirit⁴ is the truth. For
 8 they that bear witness are three, the Spirit, and the
 water, and the blood; and the three agree in one.
 9 If we receive the witness of men, the witness of God
 is greater; because the witness of God is this, that
 10 he hath borne witness concerning his Son. He that
 believeth on the Son of God hath the witness in
 himself; and he that doth not believe God hath
 made him a liar; because he hath not believed in
 the witness that God hath borne concerning his Son.
 11 And the witness is this, that God gave us life eternal,

¹ Note to ii. 6. ² Or chastisement. ³ Some MSS., 'how can he?' ⁴ Quoniam Christus est veritas (Vulgate).

and this life is in his Son. He that hath the Son 12
hath the life; and he that hath not the Son of God
hath not the life.

These things I wrote to you, that ye might know 13
that ye have life eternal, even to you that believe
on the name of the Son of God. And the boldness 14
that we have towards him is this, that, if we ask
any thing according to his will, he heareth us; and 15
if we know that he heareth us whatsoever we ask,
we know that we have the things asked for that we
have asked from him. If any one see his brother 16
sinning a sin not unto death, he shall ask and¹ shall
give him life, even to them that sin not unto death.
There is sin unto death; not as to this do I say
that he should make request. All unrighteousness 17
is sin; and there is sin not unto death.

We know that every one that hath been begotten 18
of God sinneth not; but he that was begotten of
God² keepeth him,³ and the evil one toucheth him
not. We know that we are of God, and the whole 19
world lieth in the power of⁴ the evil one. But we 20
know that the Son of God hath come, and hath
given us understanding, that we may know him
that is true; and we are in him that is true, in his
Son Jesus Christ. This is the true God and life
eternal. Little children, guard yourselves from 21
idols.

¹ Some renderings insert 'God' here; in the text 'give' = 'gain';
God giving it through him; cf. S. James v. 20. ² i.e. Jesus Christ.

³ Some MSS., 'himself'; in which case the nominative will coincide
in meaning with the preceding one. ⁴ Last three words not in the
Greek.

THE SECOND LETTER OF JOHN

[A.D. 95]

1 The elder unto a chosen lady¹ and her children,
whom I love in truth (and not I only, but even all
2 that know the truth), for the sake of the truth,
which abideth in us, and with us it will be for ever.
3 There will be with us grace, mercy, peace, from God
the Father, and from Jesus Christ the Son of the
Father, in truth and love.

4 I rejoiced greatly that I have found some of thy
children walking in truth, even as we received com-
5 mandment from the Father. And now I pray thee,
lady,¹ not as writing to thee a new commandment,
but that which we had from the beginning, that we
6 love one another. And the love is this, that we
should walk according to his commandments; the
commandment is this (even as ye heard from the
7 beginning), that in it² ye should walk. For many
impostors have gone forth into the world, they that
acknowledge not Jesus Christ as coming in flesh;
8 this is the impostor and the antichrist. Take heed
to yourselves, that ye lose not the things that we³
9 wrought, but may receive a full reward. Every one
that goeth forward, and abideth not in the teaching
of Christ, hath not God; he that abideth in the
10 teaching, hath both the Father and the Son. If
any one cometh unto you, and bringeth not this
teaching, do not receive him into your house, and

¹ The Greek word is feminine of that translated, 'sir,' or 'lord'
but some take it as a proper name, and render, 'to the chosen Kyria.'
² *i.e.* in love. ³ Some MSS., 'ye.'

II. JOHN

give him no welcome; for he that giveth him wel- 11
come hath fellowship with his evil works.

Many things as I have to write to you, I would 12
not write them with paper and ink; but I hope to
be present with you, and to speak face to face, that
our¹ joy may be fulfilled. The children of thy 13
chosen sister greet thee.

¹ Some MSS., 'your.'

THE THIRD LETTER OF JOHN

[A.D. 95]

- 1 The elder unto Gaius, the beloved, whom I love
in truth.
- 2 Beloved, I pray that in all things thou mayest
prosper and be in health, even as thy soul doth
3 prosper. For I greatly rejoiced when brethren
came and bore witness to thy truth, even as thou
4 walkest in truth. No greater joy¹ have I than these
things, that I may hear of mine own children walk-
ing in the truth.
- 5 Beloved, thou actest faithfully in whatsoever
thou hast wrought for them that are brethren and
6 strangers withal; who before the church bore wit-
ness to thy love; whom thou wilt do well to send
7 on their way in manner worthy of God; for on
behalf of the Name they went forth, taking nothing
8 from the Gentiles. We therefore ought to welcome
such men, that we may become fellow-workers with
the truth.
- 9 I wrote somewhat to the church; but Dio-
trephes, who loveth to have the first place among
10 them, receiveth us not. Wherefore, if I come, I will
bring to remembrance his works which he doeth,
prating against us with evil words; and not con-
tent therewith he himself doth not receive the
brethren, and them that would do so he hinders,
and out of the church he casts them.
- 11 Beloved, imitate not that which is evil, but that
which is good. He that doeth good is of God; he
12 that doeth evil hath not seen God. Demetrius hath

¹ Some MSS., 'grace.'

III. JOHN

had the witness of all men and of the truth itself ;
yea, we ourselves also bear witness, and thou
knowest that our witness is true.

Many things I had to write to thee, yet I do not 13
wish to write to thee with ink and pen ; but I hope 14
to see thee shortly, and we will speak face to face.
Peace be to thee: The friends greet thee. Greet
the friends by name.

THE LETTER OF JUDAS

[A.D. 60]

- 1 Judas,¹ bondman of Jesus Christ, but brother of
James, to the called, who in God the Father have
been loved and for Jesus Christ have been kept;
2 mercy unto you, and peace, and love, be multiplied.
3 Beloved! while I was giving all diligence to
write to you about our common salvation, I found
it necessary to write to you, exhorting you to con-
tend earnestly for the faith which was delivered
4 once for all to the saints. For there crept in secretly
certain men, they that of old have been written
down beforehand for this sentence, ungodly men,
wreating the grace of our God into wantonness, and
denying our only Master and Lord, Jesus Christ.
5 But I wish to remind you, knowing as ye do all
things once for all, that the Lord,² having brought
a people safely out of the land of Egypt, at the
6 second time destroyed them that believed not. And
angels that kept not their own principality, but for-
sook their proper habitation, he hath kept in ever-
lasting bonds under darkness unto the judgement
7 of the great day; even as Sodom and Gomorrah and
the neighbouring cities, having in like manner with
these men given themselves up to fornication, and
gone after strange flesh, stand out as an example,
undergoing punishment of eternal fire.
8 Yet in like manner these men also in their dream-
ings defile the flesh, set at naught all dominion, rail
9 at dignities. But Michael the archangel when, con-

¹ Or Jude (spell in Greek as the name of the traitor apostle).
² Some MSS., 'that Jesus.'

tending with the devil, he was disputing about the body of Moses, durst not bring against him a charge of railing,¹ but said, 'The Lord rebuke thee!' But 10 these men, whatsoever things they know not, they rail at; but whatsoever things they, like the animals without reason, understand naturally, in these things they destroy themselves. Alas for 11 them! for they went in the way of Cain, and ran riotously in the error of Balaam for reward, and perished in the contention of Korah.²

These are they that are rocks in your love-feasts, 12 banqueting together without fear, tending themselves; clouds without water, carried past by winds; trees in the fall, without fruit, twice dead, rooted out; wild waves of the sea, foaming up their 13 own shames; wandering stars, for whom the blackness of darkness hath been reserved for ever. But 14 there prophesied to these men also Enoch, seventh from Adam, saying, 'Behold! the Lord came with tens of thousands of his saints, to execute judge- 15 ment against all, and to convict all the ungodly of all their deeds of ungodliness, which they in ungodly manner did, and of all the hard things that ungodly sinners spoke against him.'

These are murmurers, complainers, walking 16 according to their own lusts (and their mouths speak high-flown words), admiring persons for the sake of profit. But as for you, beloved, remember the 17 words that have been spoken beforehand by the apostles of our Lord Jesus Christ; that they said 18 to you, 'At the end of the time there will be scoffers, walking according to their own lusts of ungodly ways.'

These are they that make divisions, sensual, 19 having no spirit.³ But as for you, beloved, build- 20 ing up yourselves by your most holy faith, praying in the Holy Spirit, keep yourselves in the love of 21 God, waiting for the mercy of our Lord Jesus Christ, unto life eternal. And to some be merciful, though 22 they contend;⁴ save them,⁵ snatching them out of 23

¹ Or a railing accusation. ² The writer speaks prophetically of the fate coming on the men mentioned in verse 4, as if it had already come. ³ Or having not the (Holy) Spirit. ⁴ The Greek text of verses 22, 23 is uncertain; some MSS. read, 'and some refute while they contend'. ⁵ Some MSS., 'others save' (ye).

the fire ; to others be merciful with fear, hating even the garment spotted by the flesh.

- 24 Now unto him that is able to guard you from
 stumbling, and to set you before the presence of
 25 his glory, without blemish, in exceeding joy, to the
 only God our Saviour, through Jesus Christ our
 Lord, belong¹ glory, majesty, dominion, and
 authority, before all time and now and for ever ;²
 Amen.

¹ *Be* (A.V.) is not appropriate to past time. ² *Lit.* for all the ages.

THE REVELATION OF JOHN

[A.D. 93]

A revelation of Jesus Christ, which God gave him, 1
to show to his bondmen the things that must shortly 2
come to pass; and he sent and signified them
through his angel to his bondman, John; who 3
testified the word of God and the testimony of
Jesus Christ, whatsoever things he saw. Blessed is 4
the reader, and blessed are the hearers of the words
of the prophecy and keepers of the things that have
been written therein; for the time is at hand.

John to the seven churches that are in the 4
province of Asia:¹—Grace to you and peace from 'he
that is, and that was, and that cometh';² and
from the seven spirits that are before his throne;
and from Jesus Christ, the faithful witness, the 5
firstborn of the dead, and the ruler of the kings of
the earth. To him that loveth us and loosed³ us
from our sins in his blood; and he made of us a 6
kingdom, priests unto his God and Father; to him
be the glory and the dominion for evermore;⁴
Amen. Behold, he cometh with the clouds; and 7
there shall see him every eye, and such as pierced
him; and there shall mourn over him all the tribes
of the earth; even so, Amen.

I am the Alpha and the Omega, saith the Lord 8
God, he that is, and that was, and that cometh, the
Almighty.⁵

¹ See note to Acts ii. 9. ² This phrase, in Greek and in English, is grammatically an indeclinable noun. ³ Some MSS., 'washed.'

⁴ *Lit.* to the ages of the ages (and elsewhere) ⁵ Or Ruler of all (and elsewhere).

9 I, John, your brother and partaker with you in the tribulation and kingdom and stedfastness in Jesus, found myself in the island that is called Patmos, because of the word of God and the testimony of Jesus. I found myself in the Spirit on the Lord's day, and I heard behind me a loud voice, as
10 of a trumpet, saying, 'What thou seest, write it in a book, and send to the seven churches; unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto
11 Philadelphia, and unto Laodicea.' And I turned to see what voice was speaking with me. And
12 having turned I saw seven golden lamp-stands; and in the midst of the seven lamp-stands, one like unto a son of man, clothed with a garment down to the feet, and girt about at the breasts with a golden
13 girdle; but his head and his hair were white, like white wool, like snow; and his eyes like a flame of
14 fire; and his feet like unto burnished brass, as if it had been made to glow in a furnace; and his
15 voice was like the voice of many waters; and he had in his right hand seven stars; and out of his mouth there was a sword, sharp, two-edged, proceeding; and his countenance was as the sun
16 shineth in its strength. And when I saw him, I fell at his feet as dead; and he laid his right hand upon me, saying;—

17 Fear not; I am the first and the last, and the living one; and I became dead, and, behold, I am living for evermore, and I have the keys of death
18 and of Hades.¹ Write therefore the things that thou sawest, and the things that are, and the things
19 that will come to pass hereafter. As to the mystery of the seven stars that thou sawest upon my right
20 hand, and the seven lamp-stands, the golden ones; the seven stars are angels of the seven churches, and the lamp-stands, the seven, are seven churches.

2 To the angel of the church in Ephesus, write:—

These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the
2 seven lamp-stands, the golden ones; I know thy works and thy labour and stedfastness, and that thou canst not endure evil men, and didst try them that call themselves apostles (and they are not),

¹ The unseen spirit-world.

and didst find them false ; and thou hast steadfast- 3
ness, and didst endure for my name's sake, and hast
not grown weary. Yet I have against thee that 4
thou didst let go thy love, the first love. Remember 5
therefore whence thou hast fallen, and repent, and
do the first works ; else I am coming to thee, and
will move thy lamp-stand out of its place, unless 6
thou repent. Yet this thou hast, that thou hatest
the deeds of the Nicolaitans, which I also hate. 7
He that hath an ear, let him hear what the Spirit
saith to the churches. To him that overcometh
I will give to eat from the tree of life, which is in
the paradise¹ of God.

And to the angel of the church in Smyrna, 8
write :—

These things saith the first and the last, who be- 9
came dead and came to life ; I know thy tribula-
tion and poverty (yet thou art rich), and the reviling
thou hast from them that say they are Jews (and
they are not, but are a synagogue of Satan). Fear 10
not the things that thou art about to suffer ;
behold, the devil is about to cast some of you into
prison, that ye may be tested ; and ye will have a
ten days' tribulation. Show thyself faithful unto
death, and I will give thee the crown of life. He 11
that hath an ear, let him hear what the Spirit saith
to the churches. He that overcometh shall not be
hurt by the second death.

And to the angel of the church in Pergamum, 12
write :—

These things saith he that hath the sword, the 13
two-edged, the sharp ; I know where thou dwellest,
even where Satan's throne is ; and thou holdest
my name, and didst not disown thy faith in me,
even in the days of Antipas my witness, my faithful
one, who was killed among you, where Satan dwel-
leth. Yet I have against thee a few things ; that 14
thou hast there some that hold the teaching of
Balaam, who taught Balak to cast a stumbling-
block before the sons of Israel, that they might eat
things sacrificed to idols and commit fornication.
So thou also hast some that hold the teaching of the 15
Nicolaitans in like manner. Repent therefore ; else 16

¹ Same word as in Greek of Genesis ii. 8 (in English rendered there, 'garden').

I am coming to thee quickly, and will make war
17 against them with the sword of my mouth. He
that hath an ear, let him hear what the Spirit saith
to the churches. To him that overcometh I will
give of the hidden manna, and I will give him a
white pebble,¹ and on the pebble a new name
written, which no one knoweth except him that
receiveth it.

18 And to the angel of the church in Thyatira,
write:—

These things saith the Son of God, he that hath
his eyes like a flame of fire, and his feet are like unto
19 burnished brass; I know thy works, and thy love
and faith and ministry and stedfastness, and thy
20 last works greater than the first. Yet I have
against thee, that thou lettest alone the woman²
Jezebel, who, calling herself a prophetess, both
teacheth and seduceth my bondmen to commit for-
21 nication, and to eat things sacrificed to idols. And
I gave her time that she might repent, and she
22 willet not to repent of her fornication. Behold,
I cast her on to a couch,³ and them that commit
adultery with her into great tribulation, unless they
23 repent of her deeds. And her children I will kill
with pestilence;⁴ and all the churches shall know
that I am he that searcheth desires and hearts;
and I will give unto you, unto each, according to
24 your works. But to you I say, to the rest in Thy-
atira, as many as have not this teaching, such as
know not the deep things of Satan (as they call
25 them); I cast upon you no other burden. Howbeit,
26 that which ye have, hold it till I come. And he
that overcometh, and he that keepeth my works
unto the end, to him I will give authority over the
27 nations (and he shall shepherd them with a rod
of iron, as the vessels of the potter are broken to
pieces), as I also have received from my Father;⁵
28 and I will give him the morning star. He that hath
29 an ear, let him hear what the Spirit saith to the
churches.

3 And to the angel of the church in Sardis, write:—
These things saith he that hath the seven spirits

¹ Stone (A.V.), calculus (Vulgate); see Acts xxvi. 10. ² Some MSS., 'thy wife.' ³ Or bed. ⁴ Lit. death (as vi. 8). ⁵ Psalm ii. 7, 8, 9.

of God and the seven stars; I know thy works, that thou hast a name that thou livest, and thou art dead. Show thyself watchful, and strengthen the things that remain, which were ready to die; for I have found no works of thine¹ fulfilled before my God. Remember therefore how thou hast received and didst hear; and keep it and repent. Therefore if thou wilt not watch, I will come as a thief cometh, and thou shalt not know at what hour I will come upon thee. Yet thou hast a few persons² in Sardis that have not defiled their garments; and they shall walk with me in white, because they are worthy. He that overcometh shall be arrayed thus in white garments; and I will not blot his name out of the book of life; and I will acknowledge his name before my Father and before his angels. He that hath an ear, let him hear what the Spirit saith to the churches.

And to the angel of the church in Philadelphia, write:—

These things saith the holy one, the true, he that hath the key of David, he that openeth and no one shall shut, and shutteth and no one openeth; I know thy works (behold, I have given before thee a door set open, which no one can shut), that thou hast a little power, and didst keep my word, and didst not disown my name. Behold, I give some from the synagogue of Satan—of them that say they are Jews, and are not, but lie—behold I will make them to come and worship before thy feet, and to know that I loved thee. Because thou didst keep the word of my stedfastness, I also will keep thee from the hour of trial, the hour that is to come upon the whole world, to try them that dwell upon the earth. I come quickly; hold that which thou hast, that no one receive thy crown. He that overcometh, I will make him a pillar in the sanctuary of my God, and never more shall he go forth outside; and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and my name, the new name. He that hath an ear, let him hear what the Spirit saith to the churches.

And to the angel of the church in Laodicea, write:—

¹ Some MSS., 'not found thy works.' ² Lit. names.

These things saith the Amen, the witness faithful
 15 and true, the beginning¹ of the creation of God ;
 I know thy works, that thou art neither cold nor hot ;
 16 would that thou wert cold or hot ! So, because
 thou art lukewarm, and neither hot nor cold, I am
 17 about to vomit thee out of my mouth. Because
 thou sayest, ' I am rich, and have gained riches, and
 in nothing have need ' ; and knowest not that thou
 art the wretched and miserable and poor and blind
 18 and naked one ; I counsel thee to buy of me gold
 refined out of the fire, that thou mayest become
 rich ; and white garments, that thou mayest array
 thyself, and that the shame of thy nakedness be
 not made manifest ; and eyesalve to anoint thine
 19 eyes, that thou mayest see. As for me, as many as
 I love, I rebuke and chasten ; be zealous, therefore,
 20 and repent. Behold, I stand at the door and knock ;
 if any one hearken to my voice and open the door,
 I will come in unto him, and will sup with him, and
 21 he with me. He that overcometh, I will give to
 him to sit down with me in my throne, as I also
 overcame, and sat down with my Father in his
 22 throne. He that hath an ear, let him hear what the
 Spirit saith to the churches.

4 After these things I looked, and, behold, a door
 standing open in the heaven ; and the first voice
 that I heard was as it were of a trumpet speaking
 with me, some one saying, Come up hither, and
 I will show thee the things that must come to pass
 2 hereafter. Straightway I found myself in the
 Spirit ; and, behold, a throne was standing in
 3 heaven, and upon the throne One was sitting ; and
 he that sitteth was to look upon like unto a jasper-
 stone and a sardius ; and there was a rainbow round
 about the throne, like unto an emerald to look upon.
 4 And round about the throne I saw four and twenty
 thrones, and upon the thrones four and twenty
 elders, sitting, arrayed in white garments, and on
 5 their heads crowns of gold. And out of the throne
 there proceed lightnings and voices and thunder-
 ings. And there are seven torches² of fire, burning
 before the throne ; which are the seven spirits of
 6 God. And before the throne there is as it were a

¹ Or origin.

² Lamps (A.V.).

sea of glass, like unto crystal; and in the midst of the throne¹ and round the throne are four living beings full of eyes before and behind. And the first living being is like unto a lion, and the second like unto a calf, and the third hath a face as of a man, and the fourth is like unto a flying eagle. And the four living beings, one by one of them having six wings apiece, around and within are full of eyes; and they never cease, day and night, saying,

Holy, holy, holy, Lord God, the Almighty, who was, and who is, and who cometh.

And whenever the living beings shall give glory and honour and thanks to him that sitteth on the throne, to him that liveth for evermore, the four and twenty elders will fall down before him that sitteth upon the throne, and will worship him that liveth for evermore, and will cast their crowns before the throne, saying,

Worthy art thou, our Lord and our God, to receive the glory and the honour and the power; because thou didst create all things, and at thy will they were, and were created.

And I saw upon the right hand of him that sitteth upon the throne a book written within and on the back, sealed down with seven seals. And I saw an angel, a strong one, proclaiming in a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no one in the heaven or on the earth or under the earth was able to open the book; or to look thereon. And I was weeping much, because no one was found worthy to open the book, or to look thereon. And one of the elders saith to me, Weep not; behold, the Lion hath overcome, the Lion that is of the tribe of Judah, the root of David, to open the book and the seven seals thereof. And I saw in the midst of the throne and of the four living beings, and in the midst of the elders, a Lamb standing, as if it had been slain, having seven horns, and seven eyes, which are the seven² spirits of God, sent forth into all the earth. And he came; and he hath taken³ it out of the right hand of him that sitteth upon the throne. And when he had taken the book, the four living beings and the four

¹ Perhaps conceived of as semi-circular. ² Some MSS. omit 'seven.' ³ See note on xix. 3.

and twenty elders fell down before the Lamb, having each a harp and golden bowls full of incense, which are the prayers of the saints. And they sing a new song, saying,

Worthy art thou to take the book, and to open the seals thereof; because thou wast slain, and didst purchase for God by thy blood out of every tribe and tongue and people and nation; and thou madest them to our God a kingdom and priests; and they shall reign¹ over the earth.

And I looked, and I heard a voice of many angels round about the throne and the living beings and the elders (and the number of them was ten thousand times ten thousand, and thousands of thousands); saying with a loud voice,

Worthy is the Lamb that hath been slain, to receive the power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

And every creature that is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, I heard them say.

To him that sitteth upon the throne, and to the Lamb, be the blessing, and the honour, and the glory, and the dominion, for evermore.

And the four living beings said, Amen; and the elders fell down and worshipped.

And I looked when the Lamb opened one of the seven seals, and I heard one of the four living beings say, as with a voice of thunder, Come. And I looked, and behold, a white horse, and he that sitteth thereon, having a bow; and there was given him a crown; and he went forth conquering and to conquer.

And when he opened the second seal, I heard the second living being say, Come. And there went out another horse, red; and to him that sitteth thereon it was given to take peace out of the earth, and that they should slay one another; and there was given him a great sword.

And when he opened the third seal, I heard the third living being say, Come. And I looked, and behold, a black horse; and he that sitteth thereon, having a balance in his hand. And I heard as it were a voice, in the midst of the four living beings,

¹ Some MSS., 'they reign.'

say, 'A quart of wheat for a shilling,¹ and three quarts of barley for a shilling; and the oil and the wine hurt thou not.'

And when he opened the fourth seal, I heard a voice (it was of the fourth living being), say, Come. And I looked, and, behold, a pale-green horse, and he that sitteth upon it, his name is Death; and Hades was following with him. And there was given to them authority over the fourth part of the earth, to kill with sword, and with hunger, and with pestilence,² and by the wild beasts of the earth.

And when he opened the fifth seal, I saw beneath the altar the souls of them that had been slain because of the word of God and because of the testimony that they held; and they cried with a loud voice, saying, How long, Master, the holy and true, dost thou refrain from judging and from taking vengeance for our blood out of them that dwell on the earth? And there was given to them, to each a white robe; and it was said to them that they were to rest yet a little time, until the number of their fellow-bondmen also, and of their brethren that would be killed even as they had been, should be fulfilled.³

And I looked when he opened the sixth seal, and there came a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became like blood; and the stars of the heaven fell unto the earth, as a fig tree sheddeth its unripe figs when it is shaken by a great wind. And the heaven was parted, like a scroll when it is being rolled up; and every mountain and island were moved out of their places. And the kings of the earth, and the nobles, and the commanders, and the rich, and the strong, and every one, bond and free, hid themselves in the caverns and in the rocks of the mountains; and they say to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb.—For there came the day, the great day, of their wrath; and who is able to stand?

¹ Or a denarius (famine prices); a quart of wheat weighs two pounds. ² *Lat.* death (as in II. 23). ³ Some MSS., 'until their fellow-bondmen, and their . . . should have fulfilled their course.'

- 7 After this, I saw four angels standing at the four corners of the earth, holding fast the four winds of the earth, that no wind should blow over the earth, 2 or over the sea, or upon any tree. And I saw another angel ascending from the sunrising, having a seal of the living God ; and he cried with a loud voice to the four angels to whom it was given to 3 hurt the earth and the sea, saying, Hurt not the earth, nor the sea, nor the trees, till we have sealed the bondmen of our God upon their foreheads.
- 4 And I heard the number of them that have been sealed ; a hundred and forty-four thousand, sealed out of every tribe of the sons of Israel ;
- 5 Of the tribe of Judah twelve thousand sealed ;
Of the tribe of Reuben twelve thousand ;
Of the tribe of Gad twelve thousand ;
- 6 Of the tribe of Asher twelve thousand ;
Of the tribe of Naphtali twelve thousand ;
Of the tribe of Manasseh twelve thousand ;
- 7 Of the tribe of Simeon twelve thousand ;
Of the tribe of Levi twelve thousand ;
Of the tribe of Issachar twelve thousand ;
- 8 Of the tribe of Zebulun twelve thousand ;
Of the tribe of Joseph twelve thousand ;
Of the tribe of Benjamin twelve thousand sealed.
- 9 After these things I looked, and, behold, a great multitude, which no one could number it, out of every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palm branches are in 10 their hands ; and they cry with a loud voice, saying, Salvation belongeth unto our God who sitteth upon the throne, and unto the Lamb.
- 11 And all the angels were standing round about the throne and the elders and the four living beings ; and they fell on their faces before the throne ; and 12 they worshipped God, saying, Amen ; all blessing and glory and wisdom and thanksgiving and honour and power and strength belong unto our God for evermore ! Amen.
- 13 And one of the elders answered, saying to me, These 14 that are arrayed in the white robes, who are they, and whence came they ? And I have said¹ to

¹ The speed of the reply is denoted by the tense (Vaughan) ; see note to xix. 3.

him, My Lord, thou knowest. And he said to me, These are they that come out of the great tribulation; and they washed their robes and made them white in the blood of the Lamb. Therefore they are 15 before the throne of God, and serve him day and night in his sanctuary; and he that sitteth upon the throne will spread his tabernacle over them. They shall hunger no more, nor thirst any more; 16 nor shall the sun strike on them, nor any heat; because the Lamb that is in the midst of the throne 17 will tend them, and will guide them unto fountains of waters of life; and God will wipe away every tear from their eyes.

And when he opened the seventh seal, there came 8 silence in heaven, as it were for half an hour. And 2 I saw the seven angels that stand before God, and there were given to them seven trumpets.

And another angel came, and took his stand at 3 the altar, having a golden censer; and there was given to him much incense, that he might give it to the prayers of all the saints, upon the altar, the golden altar that is before the throne. And with¹ 4 the prayers of the saints there went up before God out of the angel's hand the smoke of the incense. And the angel hath taken² the censer; and he filled 5 it from the fire of the altar, and cast it upon the earth; and there came thunders, and voices, and 6 lightnings, and an earthquake. And the seven angels that have the seven trumpets prepared themselves to sound.

And the first sounded; and there came hail and 7 fire, mixed in blood, and they were cast upon the earth; and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

And the second angel sounded; and as it were a 8 great mountain burning with fire was cast into the sea; and the third part of the sea became blood; and there died the third part of the creatures that 9 were in the sea, those that had life; and the third part of the ships was destroyed.

And the third angel sounded; and there fell out 10 of the heaven a great star, burning like a torch, and it fell upon the third part of the rivers, and upon

¹ Or for. ² See note to xix. 3.

- 11 the fountains of the waters ; and the name of the star is called Wormwood. And the third part of the waters turned into wormwood ; and many of mankind died of the waters, because they were made bitter.
- 12 And the fourth angel sounded ; and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars ; that the third part of them might be darkened, and the day for the third part of it might not shine, and the night likewise.
- 13 And I looked, and I heard an eagle,¹ flying in mid-heaven, saying with a loud voice, Alas, alas, alas, for the inhabitants of the earth, by reason of the rest of the trumpet-voices of the three angels that are about to sound.
- 9 And the fifth angel sounded ; and I saw a star that had fallen out of the heaven upon the earth ; and there was given him the key of the pit of the abyss. And he opened the pit of the abyss ; and there came up smoke out of the pit, like smoke of a great furnace ; and the sun and the air were darkened by reason of the smoke of the pit. And out of the smoke there came forth locusts upon the earth ; and there was given to them authority, as the scorpions of the earth have authority. And it was told them that they should not hurt the grass of the earth, nor any green thing, nor any tree ; but only mankind, such as have not the seal of God upon their foreheads. And it was given them that they should not kill them, but that they should be tormented five months ; and their torment is like the torment of a scorpion when it hath struck a man. And in those days mankind will seek death, and will not find it ; and they will long to die, and death fleeth from them. And in likeness the locusts were like unto horses prepared for battle, and there were on their heads as it were crowns like unto gold, and their faces were like faces of men. And they had hair like hair of women, and their teeth were like teeth of lions. And they had breastplates like breastplates of iron, and the sound of their wings was like the sound of chariots, of many horses running to battle. And they have tails like unto those

¹ Some MSS., 'angel.'

of scorpions, and stings ; and in their tails is their power to hurt mankind for five months. They have over them a king, the angel of the abyss ; his name in Hebrew is Abaddon, and in the Greek he has for name, Apollyon.¹

The first woe is past ; behold, there come yet two woes hereafter.

And the sixth angel sounded ; and I heard a voice out of the four horns of the altar, the golden altar that is before God, some one saying to the sixth angel, him that hath the trumpet, Let loose the four angels that have been bound at the river, the great Euphrates. And there were let loose the four angels, they that had been prepared for the hour and day and month and year, that they might kill the third part of mankind. And the number of the armies of the horsemen was twice ten thousand times ten thousand ; I heard the number of them. And this is how I saw the horses in the vision, and them that sat upon them ;—having breastplates of fire and jacinth and brimstone ; and the heads of the horses are like heads of lions, and out of their mouths proceedeth fire and smoke and brimstone. By these three plagues were killed the third part of mankind, by the fire and the smoke and the brimstone that proceedeth out of their mouths. For the power of the horses is in their mouths and in their tails ; for their tails are like unto serpents, and have heads ; and with them they hurt. And the rest of mankind, they that were not killed by these plagues, did not even repent of the works of their hands, so as not to worship the demons and the idols of gold and of silver and of brass and of stone and of wood, which cannot see or hear or walk ; and they repented not of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

And I saw another angel, a strong one, coming down out of the heaven, arrayed with a cloud ; and the rainbow was upon his head, and his face was like the sun, and his feet were like pillars of fire ; and he had in his hand a little book set open ; and he set his right foot upon the sea, but the left upon the land ; and he cried with a loud voice, even as a lion roareth ; and when he had cried, the seven

- 4 thunders spoke out their own voices. And when the seven thunders had spoken, I was about to write; and I heard a voice out of the heaven, saying, Seal the things that the seven thunders spoke, and write them not.
- 5 And the angel that I saw standing on the sea and on the land, lifted up his right hand to the heaven, and swore by him that liveth for evermore, who created the heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein, that there shall be delay¹ no longer; but that in the days of the voice of the seventh angel, whenever he is about to sound, then was finished the mystery of God, as he declared the good tidings to his own bondmen the prophets.
- 8 And the voice that I heard out of the heaven, I heard it speaking with me again, and saying, Go, take the book that is set open in the hand of the angel that is standing upon the sea and upon the land. And I went away to the angel, telling him to give me the little book. And he saith to me, Take and devour it, and it will make thy belly bitter, but in thy mouth it will be sweet as honey. And I took the little book out of the angel's hand, and devoured it; and it was in my mouth sweet as honey; and when I had eaten it, my belly was made bitter. And they say to me, Thou must prophesy again concerning many peoples and nations and tongues and kings.
- 11 And there was given me a reed like unto a rod, some one saying, Rise, and measure the sanctuary of God, and the altar, and them that worship therein. And the court that is outside the sanctuary, cast it forth outside, and measure it not; because it was given to the Gentiles,² and the holy city they will tread down for forty-two months. And I will give unto my two witnesses, and they shall prophesy for one thousand two hundred and sixty days, arrayed in sackcloth.—These are the two olive trees and the two lamp-stands that stand before the Lord of the earth. And if any one desireth to hurt them, fire proceedeth out of their mouths and

¹ Or time (meaning not affected); cf. our word 'temporizing.'
² Or nations.

devoureth their enemies ; and if any one shall desire
to hurt them, he must in this manner be killed. 6
These have the authority to shut the heaven, that
it rain not in the days of their prophesying ; and
authority they have over the waters to turn them
into blood, and to smite the earth with every 7
plague, as often as they shall desire. And when-
ever they have finished their testimony, the wild
beast that cometh up out of the abyss will make
war against them, and will overcome them, and will
kill them. And their corpses lie on the street of the 8
city, the great city, which is called spiritually Sodom
and Egypt, where also their Lord was crucified.
And men from among the peoples and tribes and 9
tongues and nations look upon their corpses three
days and a half, and their corpses they do not allow
to be put into a tomb. And they that dwell on the 10
earth rejoyce over them, and make merry ; and they
will send gifts one to another ; because these two
prophets tormented them that dwell on the earth.
And after the three days and a half a spirit of life 11
from God entered into them, and they stood up
upon their feet ; and great fear fell upon those that
beheld them. And they heard a loud voice out of 12
the heaven, saying to them, Come up hither. And
they went up into the heaven in the cloud ; and
their enemies beheld them. And in that hour there 13
came a great earthquake, and the tenth part of the
city fell ; and there were killed in the earthquake
seven thousand persons ; and the rest were affrighted
and gave glory to the God of heaven.

The second woe is past ; behold, the third woe 14
cometh quickly.

And the seventh angel sounded ; and there came 15
loud voices in the heaven, some that say ;

The kingdom of this world hath become the
kingdom of our Lord and of his Christ ; and he shall
reign for evermore.

And the four and twenty elders, who sit before 16
God on their thrones, fell on their faces, and
worshipped God, saying ; 17

We give thanks to thee, Lord God, the Almighty,
who art, and who wast ; because thou hast taken
thy great power, and didst begin thy reign ; and 18
the nations were angered, and there came thine

anger, and the season for the dead to be judged, and for giving the reward to thy bondmen, the prophets, and to the saints, and to them that fear thy name, the small and the great, and for destroying them that destroy the earth.

19 And there was opened the sanctuary of God, the one that is in heaven ; and there was seen the ark of his covenant in his sanctuary ; and there came lightnings, and voices, and thunderings, and an earthquake, and great hail.

12 And a great sign was seen in the heaven ; a woman arrayed with the sun, and the moon was under her feet, and upon her head a crown of twelve stars ; and she was with child, and she crieth out, travailing in birth, and in agony to bring forth.

3 And there was seen another sign in the heaven ; and, behold, a dragon, red, great, having seven heads and ten horns, and upon his heads seven diadems ; and his tail draggeth the third part of the stars of the heaven, and it cast them to the earth ; and the dragon standeth before the woman that is about to bring forth, that, whenever she hath brought forth, he may devour her child. And she brought forth a son, a man child, who is to shepherd all the nations with a rod of iron ; and her child was caught away unto God, and unto his throne. And the woman fled into the wilderness, where she hath a place prepared by God, that there they may nourish her, a thousand two hundred and sixty days.

7 And there broke out war in heaven ; Michael and his angels making war against the dragon ; and the dragon made war and his angels ; and they prevailed not, neither was their place found any longer in heaven. And the great dragon was cast down, the ancient serpent, he that is called the devil and Satan, the seducer of the whole world ; he was cast down unto the earth, and with him his angels were cast down. And I heard a loud voice in the heaven, saying ;

There came even now the salvation and the power and the kingdom of our God, and the authority of his Christ ; because the accuser of our brethren was cast down, he that accuseth them before our God

day and night. And they overcame him because 11
of the blood of the Lamb, and because of the word
of their testimony; and they loved not their life,
even unto death. Therefore, make merry, O heavens, 12
and ye that tabernacle in them. Alas for the
earth and for the sea! because the devil hath gone
down to you, in great wrath, knowing that short is
the season he hath.

And when the dragon saw that he was cast down 13
to the earth, he persecuted the woman, her that
had brought forth the man child. And there were 14
given to the woman the two wings of the great
eagle, that she might fly into the wilderness, unto
her place, where she is nourished for a season and
seasons and half a season, away from the face of the
serpent. And out of his mouth the serpent cast 15
after the woman water like a river, that he might
cause her to be borne away by the river. And the 16
earth helped the woman, and the earth opened her
mouth and drank down the river that the dragon
cast out of his mouth. And the dragon was angered 17
at the woman, and went away to make war against
the rest of her seed, that keep the commandments
of God and hold the testimony of Jesus. And he
came to a stand¹ upon the sand of the sea.

And I saw¹ a wild beast coming up out of the sea, 13
having ten horns and seven heads, and upon its
horns ten diadems, and upon its heads names of
blasphemy. And the wild beast that I saw was like 2
unto a leopard, and its feet were like those of a bear,
and its mouth was like a lion's mouth. And the
dragon gave it his power, and his throne, and great
authority. And I saw one of its heads as if it had 3
been smitten unto death; and its death-wound
was cured. And the whole earth went wondering
after the beast; and they worshipped the dragon, 4
because he had given the authority to the beast;
and they worshipped the beast, saying, Who is like
unto the beast? and who is able to make war
against it? And there was given to it a mouth 5
speaking great things and blasphemies; and there
was given to it authority to act during forty-two
months. And it opened its mouth unto blasphem- 6
ies against God, to blaspheme his name, and his

¹ Some MSS., 'And I took my stand . . . and saw.'

tabernacle, even them that tabernacle in the
 7 heaven. And it was given to it to make war
 against the saints and to overcome them ; and there
 was given to it authority over every tribe and
 8 people and tongue and nation. And all that dwell
 upon the earth will worship him, every one whose
 name hath not been written, from the foundation
 of the world,¹ in the book of life of the Lamb that
 9 hath been slain. If any one hath an ear, let him
 10 hear. If any one is for captivity, into captivity he
 goeth ; if any one shall kill with the sword, with
 the sword he must be killed. Here is the stedfast-
 ness, here also the faith, of the saints.

11 And I saw another wild beast coming up out of
 the earth ; and it had two horns like unto those of
 12 a lamb, and it was speaking as a dragon. And it
 exerciseth all the authority of the first beast in its
 sight. And it maketh the earth, and them that
 dwell therein, to worship the first beast, whose
 13 death-wound was cured. And it doeth great signs,
 so as even to make fire come down out of the heaven
 14 upon the earth in the sight of mankind. And them
 that dwell upon the earth it seduceth by reason of
 the signs which it was given to it to do in the sight
 of the beast ; telling them that dwell upon the
 earth to make an image to the beast, him that hath
 15 the wound by the sword and lived. And it was
 given to it to give breath to the image of the beast,
 that the image of the beast should both speak and
 bring it about that as many as should not worship
 16 the image of the beast should be killed. And for
 all, the small and the great, the rich and the poor,
 the free and the bond, it bringeth it about that
 there should be given them a mark upon their right
 17 hands, or on to their foreheads ; and that no one
 should be able to buy or to sell, except him that
 hath the mark, the name of the beast or the number
 18 of its name. Here is wisdom. He that hath under-
 standing, let him calculate the number of the beast ;
 for it is a man's number. And its number is six
 hundred and sixty-six.²

14 And I looked, and, behold, the Lamb standing
 on the mount Zion, and with him a hundred and

¹ Or put this clause at the end of verse ; but cf. xvii. 8. ² Some MSS., ' 616.'

forty-four thousand, having his name, and the name of his Father, written on their foreheads. And I heard a voice out of the heaven, like a voice of many waters, and like a voice of loud thunder; and the voice that I heard was as of harpers harping with their harps; and they sing a new song before the throne and before the four living beings and the elders; and no one could learn the song except the hundred and forty-four thousand, them that have been purchased out of the earth. These are they that were not defiled with women; for they are virgins. These are they that follow the Lamb whithersoever he goeth. These were purchased from among mankind, as firstfruits unto God and unto the Lamb. And in their mouths there was found no lie; they are without blemish.

And I saw another angel flying in mid-heaven, having an eternal gospel, to be its gospeller over them that sit on the earth, and over every nation and tribe and tongue and people; saying with a loud voice, Fear God, and give him glory, because the hour of his judgement hath come; and worship him that made the heaven and the earth and sea and fountains of waters.

And another angel, a second, followed, saying, There fell, there fell, Babylon the great! she that of the wine of the wrath of her fornication gave all the nations to drink.

And another angel, a third, followed them, saying with a loud voice, If any one worshippeth the wild beast and its image, and receiveth a mark on his forehead or on to his hand, he shall also drink of the wine of the wrath of God, which is mingled unmixed in the cup of his anger, and he shall be tormented in fire and brimstone in the presence of holy angels and in the presence of the Lamb.—And the smoke of their torment goeth up for evermore; and they have no rest day and night, they that worship the beast and its image, and any one that receiveth the mark of its name. Here is the steadfastness of the saints, who keep the commandments of God and the faith of Jesus.

And I heard a voice out of the heaven, saying, Write, Blessed are the dead that die in the Lord

henceforth ! yea, saith the Spirit, that they may rest from their labours ; for their works follow with them.

14 And I looked, and, behold, a white cloud, and upon the cloud one sitting, like unto a son of man, having on his head a crown of gold, and in his hand
15 a sharp sickle. And another angel came forth out of the sanctuary, crying with a loud voice to him that was sitting on the cloud, Send out thy sickle, and reap ;—for the time to reap came ; for the
16 harvest of the earth was dried. And he that sitteth upon the cloud cast his sickle upon the earth, and the earth was reaped.

17 And another angel came forth out of the sanctuary that is in heaven, he also having a sharp
18 sickle. And another angel came forth out of the altar, he that hath authority over the fire ;¹ and he called with a loud voice to him that had the sharp sickle, saying, Send out thy sickle, the sharp one, and gather the clusters of the vine of the
19 earth ;—for her grapes were fully ripe. And the angel cast his sickle into the earth, and gathered the vintage of the earth, and cast it into the wine-
20 press of the wrath of God, the great winepress. And the winepress was trodden outside the city ; and there came forth blood out of the winepress even to the horses' bits, a thousand and six hundred furlongs off.

15 And I saw another sign in the heaven, great and marvellous, seven angels having seven plagues, the last ; because in them was finished the wrath of God.

2 And I saw as it were a sea of glass mingled with fire ; and them that come off victorious from the beast and from its image and from the number of its name, standing at the sea, the sea of glass, having
3 harps of God. And they sing the song of Moses the bondman of God, and the song of the Lamb, saying ;

Great and marvellous are thy works, Lord God, the Almighty ; righteous and true are thy ways,
4 thou king of the nations.² Who will not fear, O Lord, and glorify thy name ? because thou only art holy ; because all the nations will come and

¹ See viii. 5.

² Some MSS., ' ages.'

worship before thee; because thy righteous acts were made manifest.

And after these things I looked, and the sanctuary of the tabernacle of the testimony was opened in heaven; and there came forth out of the sanctuary the seven angels that had the seven plagues; clothed they were in pure, shining, linen,¹ and girt about their breasts with girdles of gold. And one of the four living beings gave to the seven angels seven golden bowls full of the wrath of God, who liveth for evermore. And the sanctuary was filled with smoke from the glory of God and from his power; and no one could enter into the sanctuary, till the seven plagues of the seven angels should be finished.

And I heard a loud voice out of the sanctuary, saying to the seven angels, Go your ways, and pour out the seven bowls of the wrath of God into the earth.

And the first went away, and poured out his bowl into the earth; and there came a sore, evil and painful, upon the men that had the mark of the wild beast and upon them that worshipped its image.²

And the second poured out his bowl into the sea; and there came blood as of a dead man, and every living soul died, the things that were in the sea.

And the third poured out his bowl into the rivers and the fountains of the waters; and there came blood. And I heard the angel of the waters say, Righteous art thou, who art and who wast, the Holy One, because thou didst adjudge these things; because blood of saints and of prophets they poured out, and blood thou hast given them to drink; they are worthy. And I heard the altar say, Even so, Lord God, the Almighty, true and righteous are thy judgements.

And the fourth poured out his bowl upon the sun; and it was given unto it³ to scorch mankind with fire. And mankind were scorched with great heat, and they blasphemed the name of God, who hath the authority over these plagues; and they repented not, to give him glory.

¹ Some MSS. read, 'clothed in stone' (i.e. lithon, instead of lnon). The R.V. adopts this, but intrudes the word 'precious,' for which there is no authority. See xix. 8. ² See xiv. 11. ³ Or him.

- 10 And the fifth poured out his bowl upon the throne
of the wild beast; and its kingdom became dark-
ened; and they gnawed their tongues by reason of
11 the pain, and blasphemed the God of heaven, by
reason of their pains and by reason of their sores;
and they repented not of their works.
- 12 And the sixth poured out his bowl upon the river,
the great Euphrates; and the water thereof was
dried up, that the way of the kings that come from
13 the sunrising might be made ready. And I saw out
of the mouth of the dragon, and out of the mouth
of the wild beast, and out of the mouth of the false
prophet, three unclean spirits, as it were frogs:
14 for they are spirits of demons, working signs; and
they go forth unto the kings of the whole world,¹
to gather them together to the war of the Day, the
15 great day of God the Almighty (behold, I come
as a thief cometh; blessed is he that watcheth, and
keepeth his garments, lest he walk naked, and they
16 see his shame); and they gathered them together
into the place that is called in Hebrew, Harma-
gedon.²
- 17 And the seventh poured out his bowl upon the
air; and there came forth a loud voice out of the
sanctuary, from the throne, saying, It hath come
18 to pass. And there came lightnings and voices and
thunderings; and there came a great earthquake,
such that there came not, since a man came upon
19 the earth, so mighty an earthquake, so great. And
the great city came into three parts, and the cities
of the nations fell. And Babylon the great was
remembered before God, to give her the cup of the
20 wine of the wrath of his anger. And every island
21 fled, and mountains were not found. And great
hail, as of talents in weight, cometh down out of
the heaven upon mankind; and mankind blas-
phemed God by reason of the plague of the hail;
because great is the plague thereof, exceedingly.
- 17 And there came one of the seven angels that had
the seven bowls, and he spoke with me, saying,
Come hither, I will show thee the sentence upon the
2 great harlot, who sitteth upon many waters; with
whom the kings of the earth committed fornica-

¹ *Lit.* inhabited (earth). ² *i.e.* Hill of Megiddo (probably);
see Judges v. 19.

tion, and the inhabitants of the earth were made drunk out of the wine of her fornication. And he carried me away in the Spirit¹ into a wilderness; and I saw a woman sitting upon a wild beast of scarlet colour; covered it was with names of blasphemy, and it had seven heads and ten horns. And the woman was arrayed in purple and scarlet, and gilded with gold and precious stones and pearls, having in her hand a golden cup full of abominations, and the unclean things of her fornication, and upon her forehead a name written, a mystery, 'Babylon the great, the mother of the harlots and of the abominations of the earth.' And I saw the woman drunk with the blood of the saints and with the blood of the witnesses of Jesus. And when I saw her, I wondered with a great wonder. And the angel said to me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the wild beast that carrieth her, which hath the seven heads and the ten horns. The wild beast that thou sawest was, and is not, and is about to come up out of the abyss, and is on its way to destruction; and they that dwell on the earth, whose names have not been written on the book of life from the foundation of the world, will wonder when they behold the beast, that it was, and is not, and will come. (Here is the mind that hath wisdom.) The seven heads are seven mountains, whereon the woman sitteth; and they² are seven kings; the five have fallen, one is, the other hath not yet come; and when he cometh, he must continue a little while. And the wild beast that was, and is not, is, moreover himself eighth, and is one of³ the seven, and is on his way to destruction. And the ten horns that thou sawest are ten kings, kings that have received no kingdom as yet; but they receive authority as kings for one hour, with the wild beast. These have one mind, and their power and authority they give to the beast. These will make war against the Lamb; and the Lamb will overcome them, because he is Lord of lords and King of kings; and those that are with him, called and chosen and faithful, will overcome.⁴—And he saith to me, The

¹ Or in spirit. ² Or there. ³ Or is out of (comes from and succeeds): but see Acts xxi. 8. ⁴ Last two words not expressed in original.

- waters that thou sawest, where the harlot sitteth, peoples and multitudes they are, and nations and tongues. And the ten horns that thou sawest and the wild beast, these will hate the harlot, and will make her desolate and naked; and her flesh they will devour, and herself they will burn up in fire.
- For God put into their hearts to carry out his mind, and to come to one mind, and to give their kingdom to the wild beast, until the words of God shall be accomplished. And the woman that thou sawest is the city, the great city, which hath kingship over the kings of the earth.
- After these things I saw another angel coming down out of heaven, having great authority; and the earth was lit up from his glory. And he cried with a strong voice, saying, She hath fallen, she hath fallen, Babylon the great, and hath become a habitation of demons, and a prison of every unclean spirit, and a prison of every unclean and hateful bird; because from the wine of the wrath of her fornication all the nations have drunk;¹ and the kings of the earth committed fornication with her; and out of the power of her wantonness the merchants of the earth grew rich.
- And I heard another voice out of the heaven, saying, Come forth, my people, out of her, that ye may have no fellowship with her sins, and that ye receive not of her plagues; because her sins clave together, even unto the heaven; and God remembered her crimes. Render to her as she also rendered, and double the double according to her works; in the cup that she mingled mingle to her double. As much as she glorified herself and lived wantonly, so much torment and mourning give to her. Because in her heart she saith, I sit a queen, and a widow I am not, and mourning I shall not see; therefore in one day shall come her plagues, death and mourning and famine; and in fire she shall be burnt up; because strong is the Lord God who judged her. And there will weep and wail over her the kings of the earth, who with her committed fornication and lived wantonly, when they see the smoke of her burning, standing afar off for the fear

¹ Some MSS., 'by the wine . . . have fallen' (the Greek verbs are very alike).

of her torment, saying, Alas ! alas ! the great city,
 Babylon, the strong city ! because in one hour came
 thy judgement. And the merchants of the earth 11
 weep and mourn over her ; because no one any
 longer buyeth their cargo, cargo of gold and silver 12
 and precious stones and pearls and fine linen and
 purple and silk and scarlet ; and all thyine wood and
 every vessel of ivory ; and every vessel made of most
 precious wood and of brass and of iron and of marble ;
 and cinnamon, and spice, and incense, and ointment, 13
 and frankincense, and wine, and oil, and fine flour,
 and wheat, and cattle, and sheep ; and cargo of
 horses and of carriages and of slaves ; and souls of
 men. And the ripe fruit of the desire of thy soul 14
 went from thee, and all the dainty and the bright
 things perished from thee ; and men will find them
 nevermore. The merchants of these things, who 15
 grew rich from her, will stand afar off for the fear
 of her torment, weeping and mourning, saying,
 Alas ! alas ! the great city, she that was arrayed 16
 in fine linen and purple and scarlet, and gilded in
 gold and precious stones and pearl ! because in one 17
 hour riches so great was laid waste.—And every
 shipmaster,¹ and every one that saileth to a place,
 and seamen, and as many as make their living by
 the sea, stood afar off, and were crying out as they 18
 saw the smoke of her burning, saying, What city is
 like unto the great city ! And they cast dust on 19
 their heads, and were crying out, weeping and
 mourning, saying, Alas ! alas ! the great city,
 wherein all that had their ships on the sea grew
 rich out of her costliness ! because in one hour she
 was laid waste.—Make merry over her, O heaven, 20
 and ye the saints and the apostles and the prophets ;
 because God in your case hath wrung judgement
 out of her.²

And an angel, a strong one, took up a stone, as 21
 it were a great millstone, and cast it into the sea,
 saying, Thus with a rush will Babylon, the great
 city, be cast down, and will not be found any more.
 And sound of harpers and musicians and flute 22
 players and trumpeters will not be heard in thee
 any more ; and any craftsman, of any craft, will

¹ Or pilot. ² God hath avenged you on her (A.V.); *Ill.* judged your judgement out of her.

not be found in thee any more ; and sound of mill
 23 will not be heard in thee any more ; and light of
 lamp will not shine in thee any more ; and voice of
 bridegroom and of bride will not be heard in thee
 any more ; because thy merchants were the nobles
 of the earth ; because by thy sorcery all the nations
 24 were seduced ; and in her was found blood of
 prophets and of saints and of all that have been slain
 upon the earth.

19 After these things I heard as it were a loud voice
 of a great multitude in heaven, who say ;

Hallelujah ! the salvation and the glory and the
 2 power belong to our God ; because true and
 righteous are his judgements ; because he judged
 the great harlot, her that corrupted the earth with
 her fornication ; and he avenged the blood of his
 bondmen out of her hand.

3 And a second time they have said,¹ Hallelujah !
 And her smoke goeth up for evermore. And the
 4 four and twenty elders and the four living beings
 fell down and worshipped God who sitteth upon the
 5 throne ; and they say, Amen, Hallelujah ! And a
 voice from the throne came forth, saying,

Praise our God, all ye his bondmen, ye that fear
 him, the small and the great.

6 And I heard as it were a voice of a great multi-
 tude, and as it were a voice of many waters, and
 as it were a voice of mighty thunderings, saying,

Hallelujah ! because the Lord our God, the
 7 Almighty, hath begun his reign. Let us rejoice and
 exult, and we will give the glory to him ; because
 there hath come the marriage of the Lamb, and his
 8 wife hath made herself ready ; and it was given to
 her that she should array herself in fine linen,
 shining, pure ; for the fine linen is the righteous
 deeds of the saints.

9 And he^a saith to me, Write, Blessed are they that
 have been called to the marriage-supper of the
 Lamb. And he saith to me, These are the true
 10 words of God. And I fell down before his feet to
 worship him. And he saith to me, See thou do it
 not ; I am a fellow-bondman with thee and with

¹ It is as if he listens for the sound, and announces it instantly to
 those waiting below (Vaughan) ; a similar explanation in some
 similar places. ^a See xvii. 1.

thy brethren that hold the testimony of Jesus ; worship God ; for the testimony of Jesus is the spirit of prophecy.

And I saw the heaven standing open ; and 11
 behold, a white horse, and he that sitteth thereon
 called^a Faithful and True ; and in righteousness he
 judgeth, and maketh war. But his eyes are a flame 12
 of fire, and on his head are many diadems ; and he
 hath a name written, which no one knoweth except
 himself. And he hath been arrayed in a cloak 13
 dipped in^a blood ; and his name hath been called,
 The Word of God. And the armies that are in 14
 heaven, clothed in fine linen, white, pure, were
 following him upon white horses. And out of his 15
 mouth proceedeth a sharp sword, that with it he
 may smite the nations ; and he himself will shep-
 herd them with a rod of iron ; and he himself
 treadeth the wine-press of the wine of the wrath of
 the anger of God the Almighty. And he hath on 16
 his cloak and on his thigh a name written, KING OF
 KINGS AND LORD OF LORDS.

And I saw an angel standing in the sun ; and he 17
 cried with a loud voice, saying to all the birds that
 fly in mid-heaven, Come, gather yourselves together
 to the supper, the great supper of God ; that ye 18
 may eat flesh of kings, and flesh of commanders,
 and flesh of strong men, and flesh of horses, and of
 them that sit on them, and flesh of all, both free and
 bond, and small and great.

And I saw the wild beast, and the kings of the 19
 earth, and their armies, gathered together to make
 the war^a against him that sitteth upon the horse,
 and against his army. And the wild beast was 20
 seized, and with it the false prophet that in its
 presence wrought the signs wherewith he seduced
 them that received the mark of the beast and them
 that worshipped its image. Alive they were cast, the
 two, into the lake of fire, the lake that burneth with
 brimstone. And the rest were killed with the sword 21
 of him that sitteth upon the horse, the sword that
 went forth out of his mouth ; and all the birds were
 filled with their flesh.

And I saw an angel coming down out of heaven, 20

^a Some MSS. omit, 'called.' ^a Some MSS., 'sprinkled with.'

^a See xvii. 14.

having the key of the abyss and on his hand a great chain. And he laid hold on the dragon, the ancient serpent, who is the devil and Satan, and bound him for a thousand years, and cast him into the abyss, and locked and sealed it above him, that he should seduce the nations no more till the thousand years should be finished ; after this he must be let loose a little while.

And I saw thrones ; and they¹ took their seats upon them, and judgement was given unto them ; and I saw the souls of them that had been beheaded because of the testimony of Jesus and because of the word of God, and such as worshipped not the wild beast, nor yet its image, and received not the mark upon their foreheads or upon their hands ; and they came to life and reigned with the Christ a thousand years. The rest of the dead came not to life until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath a portion in the first resurrection ; over these the second death hath no authority ; but they will be priests of God and of Christ, and will reign with him the² thousand years.

And when the thousand years are finished, Satan will be let loose out of his prison, and will go forth to seduce the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to the war ; the number of whom is as the sand of the sea. And they went up over the breadth of the earth, and encompassed the camp of the saints, and the city, the beloved ;³ and there came down fire out of the heaven, and devoured them. And the devil, who seduceth them, was cast into the lake of fire and brimstone, where are also the wild beast and the false prophet ; and they will be tormented day and night for evermore.

And I saw a throne, great, white, and him that sitteth thereon, from whose face the earth and the heaven fled away ; and there was found no place for them. And I saw the dead, the great and the small, standing before the throne ; and books were opened ; and another book was opened, which is the book of life ; and the dead were judged out of

¹ Who these are must be gathered from the context ; the persons appointed to do so, probably Christ and his assessors. ² Some MSS., ' a.' ³ i.e. Jerusalem (Psalm lxxvii. 2).

the things that had been written in the books, according to their works. And the sea gave up the 13
dead that were in it; and death and Hades gave up the dead that were in them; and they were 14
judged, each, according to their works. And death and Hades were cast into the lake of fire. This is 15
the second death, the lake of fire. And if any one was not found written in the book of life, he was cast into the lake of fire.

And I saw a new heaven and a new earth; for 21
the first heaven and the first earth passed away; and the sea is no more. And the city, the holy city, 2
new Jerusalem, I saw descending out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice out of the throne, 3
saying, Behold, the tabernacle of God is with mankind, and he will tabernacle with them; and they shall be his peoples, and God himself will be with them;¹ and he will wipe away every tear from their 4
eyes; and death shall be no more; neither shall there any more be mourning, nor crying, nor pain; because² the first things have passed away. And 5
he that sitteth upon the throne said, Behold, I make all things new. And he saith, Write; because these words are faithful and true. And he said to me, 6
they have come to pass! I am the Alpha and the Omega, the beginning and the end. To him that thirsteth I will give of the fountain of the water of life freely. He that overcometh shall inherit these 7
things; and I will be to him God, and he shall be to me a son. But for the cowardly, and unbelieving, 8
and polluted, and murderers, and fornicators, and sorcerers, and idolaters, and all the false; their portion is in the lake that burneth with fire and brimstone; which is the second death.

And there came one of the seven angels that had 9
the seven bowls, who were laden with the seven plagues, the last; and he spoke with me, saying, Come hither, I will show thee the bride, the wife of the Lamb. And he carried me away in the Spirit³ 10
on to a mountain, great and high, and showed me the city, the holy city, Jerusalem, descending out of heaven from God, having the glory of God. Its 11

¹ Some MSS. add, 'and be their God.' * Some MSS. omit, 'because.' ² Or in spirit.

light-giver is like unto a stone most precious, as it
 12 were a jasper stone, shining as crystal; it hath a
 wall great and high; it hath twelve gateways, and
 at the gateways twelve angels, and names written
 thereon, which are the names of the twelve tribes
 13 of the sons of Israel; on the east are three gate-
 ways, and on the north three gateways, and on the
 south three gateways, and on the west three gate-
 14 ways: And the wall of the city hath twelve founda-
 tions, and on them twelve names of the twelve
 apostles of the Lamb.

15 And he that spoke with me had a measure, a
 golden reed, that he might measure the city, and
 16 the gateways thereof, and the wall thereof. And
 the city lieth four-cornered;¹ and its length is as
 great as the breadth; and he measured the city
 with the reed, at twelve thousand furlongs; the
 length and the breadth and the height of it are
 17 equal. And he measured its wall of a hundred and
 forty-four cubits, man's measure, that is, angel's
 18 measure. And that which was built into the wall
 thereof was jasper; and the city was pure gold,
 19 gold like unto pure glass. The foundations of the
 wall of the city have been adorned with every
 precious stone: the first foundation, jasper; the
 second, sapphire; the third, chalcedony; the
 20 fourth, emerald; the fifth, sardonyx; the sixth,
 sardius; the seventh, chrysolite; the eighth,
 beryl; the ninth, topaz; the tenth, chrysoprase;
 21 the eleventh, jacinth; the twelfth, amethyst. And
 the twelve gateways were twelve pearls; each, one
 by one, of the gateways was of one pearl: and the
 street of the city was pure gold, as it were trans-
 22 parent glass. And no sanctuary did I see therein;
 for the Lord God the Almighty, and the Lamb, are
 23 the sanctuary thereof. And the city hath no need
 of the sun, neither of the moon, that they should
 shine on it; for the glory of God lit it up; and the
 24 lamp thereof is the Lamb. And the nations shall
 walk through² the light thereof; and the kings of
 25 the earth bring their glory into it. And its gate-
 ways shall not be shut at all by day (for night
 26 shall not be there); and they shall bring the

¹ That these angles are right angles is gathered from verse 13.
² Or by (means of).

glory and the honour of the nations into it. And 27
there shall in no wise enter into it any thing defiled,
neither he that doeth an abomination and a lie;
but only they that have been written in the Lamb's
book of life.

And he showed me a river of water of life, bright 22
as crystal, proceeding out of the throne of God and
of the Lamb. Between¹ the street of the city and 2
the river, on this side and on that, is a tree of life,
bearing twelve fruits, according to each month
yielding its fruit; and the leaves of the tree are for
healing of the nations. And there shall be no more 3
any accursed thing. And the throne of God ~~and of~~
the Lamb shall be in it; and his bondmen shall
serve him; and they shall see his face; and his 4
name shall be on their foreheads. And night shall 5
be no more; and they have no need of light of
lamp, and light of sun; because the Lord God will
shed light upon them; and they shall reign for
evermore.

And he said to me, These words are faithful and 6
true; and the Lord, the God of the spirits of the
prophets, sent his angel to show to his bondmen the
things that must come to pass shortly. (And, 7
behold, I come quickly.² Blessed is he that keepeth
the words of the prophecy of this book.)

And I, John, am he that heareth and seeth these 8
things. And when I heard and saw, I fell down to
worship at the feet of the angel that showed me these
things. And he saith to me, See thou do it not; I am 9
a fellow-bondman with thee, and with thy brethren
the prophets, and with them that keep the words
of this book; worship God. And he saith to me, 10
Seal not the words of the prophecy of this book;
for the season is at hand. He that acteth un- 11
righteously, let him act unrighteously still; and he
that is filthy, let him be made filthy still; and he
that is righteous, let him do righteousness still;
and he that is holy, let him be made holy still.
(Behold, I come quickly; and my reward is with 12
me, to render to each according as his work is.
I am the Alpha and the Omega, the first and the 13
last, the beginning and the end.) Blessed are they 14

¹ Lit. In the mid-space of. ² The words in this, and in the next parenthesis, may be taken as the words of our Saviour.

- that wash their robes,¹ that theirs may be the authority over the tree of life, and that by the
 15 gateways they may enter the city. Outside are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one loving and doing a lie.
- 16 I, Jesus, sent my angel to testify to you these things concerning the churches. I am the root and the offspring of David; the bright, the morn-
 17 ing star. And the Spirit and the bride say, Come! And he that heareth, let him say, Come! And he that thirsteth, let him come; he that willeth, let
 18 him receive water of life freely. I testify to every one that heareth the words of the prophecy of this book, If any one shall add unto them, God will add unto him the plagues that have been written in this
 19 book; and if any one shall take away from the words of the book of this prophecy, God will take away his portion from the tree of life, and out of the holy city, the things that have been written in this book.
- 20 He that testifieth these things, saith, Yea, I come quickly.—Amen; Come, Lord Jesus.
- 21 The grace of the Lord Jesus be with all.²

¹ Some MSS., 'they that do his commandments.' ² Some MSS., with the saints'; and some add, 'Amen.'

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